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GIFT OF
Felix Flügel

GIFT OF
Felix Flügel

A TALE OF A TUB

AND

THE BATTLE OF THE BOOKS

BY

DR. JONATHAN SWIFT.

Mit Anmerkungen

herausgegeben

von

P. A. FEDOR POSSART.

LEIPZIG, 1831.

Ch. G. Kayser'sche Buchhandlung.

Flügel

940 a
t
1831

Vorrede.

Zu den grossen Geistern *Englands*, welche sich in der *Literatur* ausgezeichnet haben, gehört auch Dr. *Jonathan Swift*. Seine Werke sind immer gern gelesen worden, und haben bedeutendes Aufsehen gemacht: Ist auch der Styl *Swift's* nicht immer zu loben, so findet man doch in seinen Werken Tiefe, gediegene Urtheilskraft und treffende Satyre. Um so mehr ist es aber zu bedauern, dass dieser *Schriftsteller* in so Weniger Händen ist; was vornehmlich wohl daher kommt, weil keine Ausgabe einzelner Stücke bisher in *Deutschland* vorhanden war. Diesem Bedürfnisse abzuhelfen, entschloss ich mich, vorliegendes Werkchen herauszugeben.

Ueber die Bearbeitung ist zu bemerken, dass die unter dem Texte angegebenen grammatischen Regeln aus des Herrn Professor *Wagner's* englischer Sprachlehre (die nicht genug zum Studium empfohlen werden kann) genommen worden sind; ausserdem hat der Herausgeber die schweren Wörter, wie auch den Sinn dunkler Stellen nach den besten Hülfsquellen erklärt.

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Sollte dieses Werkchen sich des Beifalls verständiger Männer erfreuen, so wird der Herausgeber gern noch andere Stücke von *Swift* auf ähnliche Art bearbeiten.

Leipzig, den 16. November 1831.

Paul Anton Fedor Possart.

THE PREFACE.

The wits of the present age being so very numerous and penetrating, it seems the grandees of church and state begin to fall under horrible apprehensions, lest these gentlemen [1]), during the intervals of a long peace, should find leisure to pick holes in the weak sides of religion and government. To prevent which, there has been much thought [2]) employed of late, upon certain projects, for taking off the force and edge of those formidable enquirers, from canvassing and reasoning upon such delicate points. They have at length fixed upon one which will require some time, as well as cost, to perfect. Meanwhile, the danger hourly increasing, by new levies [3]) of wits, all appointed [4]) (as there is reason to fear) with pen, ink, and paper, which may, at an hour's warning, be drawn out into pamphlets and other offensive weapons ready for immediate execution; it was judged of absolute necessity that some present expedient be thought on till the main design can be brought to maturity. To this end, at a grand committee, some days ago, this important discovery was made by a certain curious and refined observer, that seamen have a custom, when they meet a whale, to fling him out an empty tub by way of amusement, to divert him from laying violent hands upon the ship. This parable was immediately mythologized. The whale was interpreted to be Hobbes's Leviathan [5]), which tosses and plays with all other schemes of reli-

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1) Die Constrution ist: *should find etc.* — 2) *thought*, Betrachtung. — 3) *levies*, Rekruten. — 4) *to appoint*, ausrüsten, versehen mit ... — 5) *Leviathan*, eine Schrift von Hobbes, der vollständige Titel ist: *Leviathan s. de materia, forma et potestate civitatis ecclesiasticae et civilis.* Amstelod. 1668. 4. Früher engl. London. 1651. fol.

gion and government, whereof a great many are hollow and dry, and empty, and noisy, and wooden, and given to rotation. This is the Leviathan from whence the terrible wits of our age are said to borrow their weapons. The ship in danger, is easily understood to be its old antitype the commonwealth. But how to analyse the tub, was a matter of difficulty, when, after long enquiry and debate, the literal meaning was preserved; and it was decreed, that, in order to prevent these Leviathans from tossing and sporting with the commonwealth (which of itself is too apt to fluctuate) they should be diverted from that game by a Tale of a Tub [6]). And my genius being conceived to lie not unhappily that way, I had the honour done me to be engaged in the performance.

This is the sole design in publishing the following treatise, which I hope will serve for an interim of some months to employ those unquiet spirits till the perfecting of that great work, into the secret of which, it is reasonable the courteous reader should have some little light.

It is intended that a large academy be erected, capable of containing nine thousand seven hundred forty and three persons, which, by modest computation, is reckoned to be pretty near the current number of wits in this island. These are to be disposed into the several schools of this academy, and then pursue those studies to which their genius most inclines them.

The undertaker himself will publish his proposals with all convenient speed, to which I shall refer the curious reader for a more particular account, mentioning at present only a few of the principal schools. There is first a large pederastic school, with French and Italian masters; there is also a spelling school, a very spacious building; the school of looking-glasses; the school

6) Der Ausdruck: *Tale of a Tub,* kommt entweder daher, weil die Waschweiber bei einer Waschtonne, oder die Fischweiber bei ihren Fischtonnen gern Mährchen erzählen; oder er kommt von den Tonnen, die man den Wallfischen vorwirft.

of swearing; the school of critics; the school of salivation; the school of hobby-horses; the school of poetry; the school of tops; the school of spleen; the school of gaming; with many others too tedious to recount. No person to be admitted [7]) a member into any of these schools without an attestation under two sufficient persons' hands, certifying him to be a wit.

But to return, I am sufficiently instructed in the principal duty of a preface, if my genius were capable of arriving at it. Thrice have I forced my imagination to make the tour of my invention, and thrice it has returned empty; the latter having been wholly drained by the following treatise. Not so my more successful brethren the moderns, who will by no means let slip a preface or dedication without some notable distinguishing stroke, to surprise the reader at the entry, and kindle a wonderful expectation of what is to ensue. Such was that of a most ingenious poet, who, soliciting his brain for something new, compared himself to the hangman, and his patron to the patient. This was *insigne, recens, indictum ore alio* [8]). When I went through that necessary and noble course of study [9]), I had the happiness to observe many such egregious touches, which I shall not injure the authors by transplanting, because I have remarked, that nothing is so very tender as a modern piece of wit, which is apt to suffer so much in the carriage. Some things are extremely witty to-day, or fasting, or in this place, or at eight o'clock, or over a bottle, or spoke by Mr. Whatd'y'call'm, or in a summer's morning; any of which, by the smallest transposal or misapplication, is utterly annihilated. Thus wit has its walks and purlieus [10]), out of which it may not stray the breadth of a hair, upon peril of being lost. The moderns have artfully fixed this mercury and reduced it to the circumstances of time, place, and person. Such a jest there is, that will not pass out of Covent-garden; and such

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7) *to be admitted*, so viel als: *is to be admitted*. — 8) Vgl. Horatius Carm. III, 25, 7. 8. — 9) D. h. Vorreden u. s. w. zu lesen. — 10) *purlieu*, Revier, Gehege.

a one that is no where intelligible but at Hyde Park corner. Now, though it sometimes tenderly affects me, to consider that all the towardly passages I shall deliver in the following treatise will grow quite out of date and relish with the first shifting of the present scene, yet I must need subscribe to the justice of this proceeding, because I cannot imagine why we should be at expence to furnish wit for succeeding ages when the former have made no sort of provision for our's, wherein I speak the sentiment of the very newest, and consequently the most orthodox refiners, as well as my own. However, being extremely solicitous that every accomplished person who has got into the taste of wit, calculated for this present month of August, 1697, should descend to the very bottom of all the sublime throughout this treatise, I hold it fit to lay down this general maxim: — Whatever reader desires to have a thorough comprehension of an author's thoughts, cannot take a better method than by putting himself into the circumstances and postures of life that the writer was in, upon every important passage as it flowed from his pen; for this will introduce a parity and strict correspondence of ideas between the reader and the author. Now, to assist the diligent reader in so delicate an affair, as far as brevity will permit, I have recollected that the shrewdest pieces of this treatise were conceived in bed, in a garret. At other times, for a reason best known to myself, I thought fit to sharpen my invention with hunger; and, in general, the whole work was begun, continued, and ended, under a long course of physic, and a great want of money. Now I do affirm, it will be absolutely impossible for the candid peruser to go along with me in a great many bright passages, unless, upon the several difficulties emergent, he will please to capacitate and prepare himself by these directions. And this I lay down as my principal *postulatum*.

Because I have professed to be a most devoted servant of all moderns, I apprehend some curious wit may object against me, for proceeding thus far in a preface without declaiming, according to the custom, against the multitude of writers whereof

the whole multitude of writers most reasonably complain. I am just come from perusing some hundreds of prefaces, wherein the authors do at the very beginning address the gentle reader concerning this enormous grievance. Of these I have preserved a few examples, and shall set them down as near as my memory has been able to retain them.

One begins thus:

„For a man to set up for a writer, when the press swarms with," &c.

Another:

„The tax upon paper does not lessen the number of scribblers, who daily pester," &c.

Another:

„When every little would-be-wit takes pen in hand, it is in vain to enter the lists," &c.

Another:

„To observe what trash the press swarms with," &c.

Another:

„Sir, it is merely in obedience to your commands, that I venture into the public; for who, upon a less consideration, would be of a party with such a rabble of scribblers?" &c.

Now, I have two words in my own defence against this objection. First, I am far from granting the number of writers a nuisance to our nation, having strenuously maintained the contrary in several parts of the following discourse. Secondly, I do not well understand the justice of this proceeding, because I observe many of these polite prefaces to be not only from the same hand, but from those who are most voluminous in their several productions. Upon which I shall tell the reader a short tale.

A mountebank [11]) in Leicester-fields had drawn a huge assembly about him. Among the rest, a fat unwieldy fellow, half stifled in the press [12]), would be every fit crying

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11) *mountebank*, Marktschreier. — 12) *stifled in the press*, im Gedränge erstickt.

out, — „Lord, what a filthy crowd is here! Pray, good people give way [13]) a little. Bless me [14])! what a devil has raked this rabble together! Z—ds, what squeezing [15]) is this! Honest friend, remove your elbow.“

At last, a weaver, that stood next him, could hold no longer. — „A plague confound you,“ said he, „for an overgrown [16]) sloven; and who (in the devil's name), I wonder, helps to make up the crowd but so much as yourself? Don't you consider (with a pox) that you take up more room with that carcass than any five here? Is not the place as free for us as for you? Bring your own guts to a reasonable compass, and be d—n'd, and then I'll engage we shall have room enough for us all.“

There are certain common privileges of a writer, the benefit whereof, I hope, there will be no reason to doubt, particularly that where I am not understood, it shall be concluded that something very useful and profound is couched underneath; and again, that whatever word or sentence is printed in a different character shall be judged to contain something extraordinary, either of wit or sublime.

As for the liberty I have thought fit to take of praising myself upon some occasions or none, I am sure it will need no excuse, if a multitude of great examples be allowed sufficient authority. For it is here to be noted, that praise was originally a pension paid by the world; but the moderns, finding the trouble and charge too great in collecting it, have lately bought out the fee simple, since which time the right of presentation is wholly in ourselves. For this reason it is, that when an author makes his own eulogy, he uses a certain form to declare and insist upon his title, which is commonly in these or the like words, „I speak without vanity, which I think plainly shews

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13) *way*, Platz. — 14) *bless me!* behüte Gott, erschrecklich! — 15) *squeezing*, Gedränge. — 16) *overgrown*, ungeheuer.

it to be a matter of right and justice." Now, I do here once for all declare, that in every encounter of this nature, through the following treatise, the form aforesaid is implied, which I mention, to save the trouble of repeating it on so many occasions.

It is a great ease to my conscience that I have written so elaborate and useful a discourse without one grain of satire intermixed, which is the sole point wherein I have taken leave to dissent from the famous originals of our age and country. I have observed some satirists to use the public much at the rate that pedants do a naughty boy, ready horsed for discipline. First, expostulate the case, then plead the necessity of the rod, from great provocation, and conclude every period with a lash. Now, if I know any thing of mankind, these gentlemen might very well spare their reproof and correction; for there is not, through all nature, another so callous and insensible a member as the world's posteriors, whether you apply to it the toe or the birch [17]). Besides, most of our late satirists seem to lie under [18]) a sort of mistake, that because nettles have the prerogative to sting, therefore all other weeds must do so too. I make not this comparison out of the least design to detract from these worthy writers; for it is well known among mythologists, that weeds have the preeminence over all other vegetables, and therefore the first monarch of this island [19]), whose taste and judgment were so acute and refined, did very wisely root out the roses from the collar of the order and plant the thistles in their stead, as the nobler flower of the two. For which reason it is conjectured by profounder antiquaries, that the satirical itch, so prevalent in this part of our island, was first brought among us from beyond [20])

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17) *toe or birch*, Vorderhuf oder birkene Ruthe, d. h. der Sporn oder die Gerte. — 18) *to lie under*, unterworfen seyn. — 19) D. i. Jacob I., König von England und Schottland, regierte von 1603 bis 1625. — 20) *beyond*, über, bezieht sich im eigentlichen Sinne auf Ort; *from beyond*, von jenseits.

the Tweed [21]). Here may it long flourish and abound. May it survive the neglect and scorn of the world, with as much ease and contempt as the world is insensible to the lashes of it. May their own dulness or that of their party be no discouragement for the authors to proceed, but let them remember, it is with wits as with razors, which are never so apt to cut the[y] they are employed on, as when they have lost their edge. Besides, those whose teeth are too rotten to bite, are best of all others qualified to revenge that defect with their breath.

I am not like other men, to envy or undervalue the talents I cannot reach; for which reason I must needs bear a true honour to this large eminent sect of our British writers. And I hope this little panegyric will not be offensive to their ears, since it has the advantage of being only designed for themselves. Indeed, nature herself has taken order, that fame and honour should be purchased at a better penny-worth by satire than by any other productions of the brain: the world being soonest provoked to praise by lashes, as men are to love. There is a problem in an ancient author, why dedications, and other bundles of flattery, run all upon stale musty topics without the smallest tincture of any thing new, not only to the torment and nauseating of the christian reader, but, if not suddenly prevented, to the universal spreading of that pestilent disease, the lethargy, in this island; whereas there is very little satire which has not something in it untouched before. The defects of the former are usually imputed to the want of invention among those who are dealers in that kind; but, I think, with a great deal of injustice, the solution being easy and natural. For, the materials of panegyric being very few in number, have been long since exhausted; for as health is but one thing, and has been always the same, whereas diseases are by thousands, besides new and daily additions; so all the virtues that have been ever in mankind are to be counted upon a few fingers; but his follies

21) *Tweed*, eine Provinz in Schottland.

and vices are innumerable, and time adds hourly to the heap. Now, the utmost [22]) a poor poet can do, is to get by heart a list of the cardinal virtues, and deal them with his utmost liberality to his hero or his patron. He may ring the changes as far as it will go, and vary his phrase till he has talked round; but the reader quickly finds it is all pork [23]), with a little variety of sauce. For there is no inventing terms of art beyond our ideas; and when ideas are exhausted, terms of art must be so too.

But, though the matter for panegyric were as fruitful as the topics of satire, yet would it not be hard to find out a sufficient reason why the latter will be always better received than the first. For, this being bestowed only upon one or a few persons at a time, is sure to raise envy, and consequently ill words from the rest, who have no share in the blessing. But satire being levelled at all, is never resented for an offence by any, since every individual person makes bold to understand it of others, and very wisely removes his particular part of the burden upon the shoulders of the world, which are broad enough and able to bear it. To this purpose I have sometimes reflected upon the difference between Athens and England with respect to the point before us. In the attic commonwealth, it was the privilege and birthright of every citizen [24]) and poet to rail aloud and in public, or to expose upon the stage by name, any person they please, though of the greatest figure, whether a Creon, an Hyperbolus, an Alcibiades, or a Demosthenes. But, on the other side, the least reflecting word, let fall against the people in general, was immediately caught up and revenged upon the authors, however considerable for their quality or their merits. Whereas, in England, it is just the reverse of all this. Here you may securely display your utmost rhetoric against mankind, in the face of the world; tell them „that all are gone astray [25]); that there is

22) *utmost* scil. *what*. — 23) Plutarch. — 24) Xenophon. — 25) *to go astray*, sich verirren.

none that doth good, no not one; that we live in the very dregs of time; that knavery and atheism are epidemic as the pox; that honesty is fled with Astraea [26]);" with any other common places equally new and eloquent, which are furnished by the *splendida bilis* [27]). And when you have done, the whole audience, far from being offended, shall return you thanks, as a deliverer of precious and useful truths. Nay, further, it is but to venture your lungs, and you may preach in Covent-garden against foppery and fornication, and something else; against pride, and dissimulation, and bribery, at White-hall [28]). You may expose rapine and injustice in the inns of court chapel; and in a city pulpit be as fierce as you please against avarice, hypocrisy, and extortion. It is but a ball bandied to and fro, and every man carries a racket about him to strike it from himself among the rest of the company. But, on the other side, whoever should mistake the nature of things so far, as to drop a single hint in public, how such a one starved half the fleet, and half poisoned the rest; how such a one, from a true principle of love and honour, pays no debts, but for wenches and play; how such a one has got a clap, and runs out of his estate; how Paris, bribed by Juno and Venus [29]), loth to offend either party, slept out the whole cause on the bench; or, how such an orator makes long speeches in the senate with much thought, little sense, and to no purpose: whoever, I say, should venture to be thus particular, must expect to be imprisoned for *scandalum magnatum;* to have challenges sent him; to be sued for defamation, and to be brought before the bar of the house.

But I forget that I am expatiating on a subject wherein I

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26) Astraea, Göttin der Gerechtigkeit, soll im goldnen Zeitalter vom Himmel auf die Erde gekommen seyn, und nachher sie verlassen haben. — 27) *splendida bilis*, i. e. *spleen*. Vgl. Horat. II. Serm. 3, 141. — 28) *White-hall*, die Kirche, welche der Hof zu besuchen pflegt. — 29) *Juno and Venus*, d. h. Geld und Mätressen.

have no concern, having neither a talent nor an inclination for satire. On the other side, I am so entirely satisfied with the whole present procedure of human things, that I have been for some years preparing materials towards a panegyric upon the world, to which I intended to add a second part intitled, „A Modest Defence of the Proceedings of the Rabble [30]) in all Ages.“ Both these I had thoughts to publish, by way of appendix to the following treatise; but, finding my common-place-book fill much slower than I had reason to expect, I have chosen to defer them to another occasion. Besides, I have been unhappily prevented in that design, by a certain domestic misfortune; in the particulars whereof, though it would be very seasonable, and much in the modern way, to inform the gentle reader, and would also be of great assistance towards extending this preface into the size now in vogue, which by rule, ought to be large, in proportion as the subsequent volume is small; yet I shall now dismiss our impatient reader from any further attendance at the porch; and, having duly prepared his mind by a preliminary discourse, shall gladly introduce him to the sublime mysteries that ensue.

30) *rabble*, Pöbel, Janhagel.

Treatises wrote by the same author, most of them mentioned in the following discourses, which will be speedily published.

A Character of the Present set of *Wits* in this Island.

A Panegyrical Essay upon the Number THREE.

A Dissertation upon the Principal Productions of *Grub street.*

Lectures upon a Dissection of Human Nature.

A Panegyric upon the World.

An Analytical Discourse upon Zeal, *Historitheo physiologically* considered.

A General History of *Ears.*

A Modest Defence of the Proceedings of the Rabble in all Ages.

A Description of the Kingdom of *Absurdities.*

A voyage into England, by a Person of Quality in *Terra australis incognita*, translated from the original.

A Critical Essay upon the Art of *Canting*, philosophically, physically and musically considered.

A TALE OF A TUB.

SECTION I.

THE INTRODUCTION.

Whoever hath an ambition to be heard in a crowd, must press, and squeeze, and thrust, and climb with indefatigable pains, till he has exalted himself to a certain degree of altitude above them. Now, in all assemblies, though you wedge them ever so close, we may observe this peculiar property that, over their head there is room enough; but how to reach it is the difficult point, it being as hard to get quit of numbers as of hell.

— — *Evadere ad auras*
Hoc opus, hic labor est.

To this end, the philosopher's way in all ages has been, by erecting [1]) certain edifices in the air. But, whatever practice and reputation these kinds of structures have formerly possessed, or may still continue in, not excepting even that of Socrates, when he was suspended in a basket to help contemplation; I think, with due submission, they seem to labour under two inconveniencies. First, that the foundations being laid too high, they have been often out of sight, and ever out of hearing. Secondly, that the materials, being very transitory, have suffered much from inclemencies of air [2]), especially in these north-west regions.

Therefore, towards [3]) the just performance [4]) of this great work, there remain but three methods that I can think on, whereof the wisdom of our ancestors, being highly sensible, has [5]) to encourage all aspiring [6]) adventurers, thought fit to erect three

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1) *by erecting*, d. h. dass sie errichteten. — 2) *inclemency of air*, Rauheit, Unfreundlichkeit der Luft. — 3) *towards*, nach. — 4) *performance*, Vollziehung, Vollendung. — 5) *has*, man construire: *has thought fit*, *etc.* — 6) *aspiring*, eigentlich: trachtend, heftig verlangend, hier so viel als: ruhmbegierig, nach Ehre

wooden machines for the use of those orators who desire to talk much without interruption. These are: the pulpit, the ladder, and the stage itinerant. For, as to [7]) the bar [8]), though [9]) it be compounded of the same matter, and designed for the same use, it cannot however be well allowed the honour of a fourth, by reason of its level or inferior situation, exposing it to perpetual interruption from collaterals. Neither can [10]) the bench [11]) itself, though raised to a proper eminence, put in a better claim, whatever its advocates insist on. For, if they please to look into the original design of its erection, and the circumstances or adjunct subservient to that design, they will soon acknowledge the present practice exactly correspondent to the primitive institution; and both to answer the etymology of the name, which, in the phoenician tongue, is a word of great signification, importing, if literally interpreted, the place of sleep; but in common acceptation [12]), a seat, well bolstered and cushioned, for the repose of old and gouty limbs, *Senes ut in otia tuta recedant.* Fortune being indebted to them this part of retaliation, that as formerly, they have long talked, whilst others slept; so now they must sleep as long, whilst others talk.

But if no other argument could occur to exclude the bench and the bar from the list of oratorical machines [13]), it were sufficient, that the admission of them would overthrow a number which I was resolved to establish, whatever argument it might cost me; in imitation of that prudent method observed by many other philosophers and great clerks, whose chief art in division

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trachtend. — 7) *as* in Verbindung mit *to* oder *for* drückt das deutsche in Ansehung, in Hinsicht, was betrifft, aus. — 8) *bar*, Gerichtsschranke. — 9) *though* muss nicht den Conjunctiv nach sich haben (wie einige Grammatiker behaupteten), es kann auch der Indicativ folgen; es hängt immer von dem Sinne des Satzes ab, ob der Conjunct. oder Indicat. gesetzt werden muss. Man gebraucht hauptsächlich da den Conjunct., wo Zweifel und Bedingung, oder wo etwas Zufälliges mit Bezug auf die Zukunft zugleich ausgedrückt werden soll. — 10) Man construire: *can put in etc.* — 11) *bench*, Gerichtsbank. — 12) *acceptation* hier Sinn (eines Worts). — 13) *machine*, Kunst-

has been to grow fond of some proper mystical number, which their imaginations have rendered sacred, to such a degree, that they force common reason to find room for it in every part of nature; reducing, including, and adjusting every genus and species within that compass, by coupling some against their wills, and banishing others at any rate. Now, among all the rest, the profound [14]) number THREE is that which hath most employed my sublimest speculations, nor ever without wonderful delight. There [15]) is now in the press, (and will be published next term) [16]) a Panegyrical Essay of mine [17]) upon this number, wherein I have, by most convincing proofs, not only reduced the senses and the elements under its banner, but brought over [18]) several deserters from its too great rivals, Seven and Nine.

Now the first of these oratorical machines, in place [19]) as well as dignity, is the pulpit. Of pulpits there are in this island several sorts. But I esteem only that made of timber, from the *Sylva Caledonia* [20]), which agrees very well with our climate. If it be upon its decay it is the better, both for [21]) conveyance [22]) of sound, and for other reasons, to be mentioned [23]) by and by. The degree of perfection in shape and size, I take [24]) to consist in being extremely narrow, with little ornament, and best of all without a cover; (for, by ancient rule, it ought [25]) to be

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gerüst. — 14) *profound*, tief, figürl. dunkel, tiefsinnig, hier so viel als geheimnissvoll. — 15) *there* vertritt bei *to be* die Stelle des deutschen es, wenn man nicht irgend einen Theils des Satzes herausheben will, sondern die Ausdrücke es ist, es sind auf den ganzen Satz gehen. — 16) *next term*, so viel als *next time*, nächstens. — 17) *of mine*, statt *of me*. — 18) *to bring over*, fig. bereden, zu einer andern Partei bringen. — 19) *place*, hier: Rang. — 20) d. i. aus Schottland, wo die Presbyterianer, die oft der Gegenstand von Swifts Satyre sind, die herrschende Kirche ausmachen. — 21) *for* für *as for*, in Ansehung, in Hinsicht. — 22) *conveyance*, Fortschaffung, hier so viel als Verbreitung. — 23) *to be mentioned*, was ich erwähnen werde. — 24) *to take*, meinen, halten für, ... dass. — 25) *ought*, muss, ist der Ausdruck für Pflicht, oder es zeigt an, dass Gebrauch, Vorschriften oder Verhältnisse erfordern, dass etwas gesche-

the only uncovered vessel in every assembly where it is rightfully used) by which means [26]), from its near resemblance to a pillory, it will ever have a mighty influence on human ears.

Of ladders I need [27]) say nothing. It is observed by foreigners themselves, to the honour of our country, that we excel all nations in our practice and understanding of this machine. The ascending orators do not only oblige their audience in the agreeable delivery, but the whole world, in the early publication of their speeches [28]), which I look upon as the choicest treasury of our British eloquence; and whereof I am informed, that worthy citizen and bookseller, Mr. John Dunton, hath made a faithful and a painful collection, which he shortly designs to publish in twelve volumes in folio, illustrated with copper-plates; a work highly useful and curious, and altogether worthy of such a hand!

The last engine of orators is the stage itinerant, erected with much sagacity, *sub Jove pluvio, in triviis et quadriviis.* It is the greatest seminary of the two former; and its orators are sometimes preferred to the one, and sometimes to the other, in proportion to their deservings; there being a strict and perpetual intercourse between all three.

From this accurate deduction it is manifest, that, for obtaining in public, there is of necessity [29]) required a superior position of place. But although this point be generally granted, yet the cause is little agreed in; and it seems to me, that very few philosophers have fallen into a true, natural solution of this phenomenon. The deepest account, and the most fairly digested [30]) of any I have yet met with [31]), is this, — That air being a heavy body, and therefore (according to the system of Epicurus [32]) continually descending, must needs be more so, when loa-

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he. — 26) *by which means*, vermittelst dessen. — 27) Nach *to need*, brauchen, fällt gewöhnlich *to* weg. — 28) In England halten die Missethäter Reden auf der Galgenleiter, die von den Geistlichen meistens verfasst sind und in Druck gegeben werden. — 29) *of necessity*, nothwendig. — 30) *digested*, angenommen. — 31) *to meet with*, antreffen, erlangen. — 32) *Epicur*, ein griech. Philosoph, geb. um 342 vor Ch. Vgl. *Lucretii:* de rerum na-

den and pressed down by words; which are also bodies of much weight and gravity, as it is manifest from those deep impressions they make and leave upon us; and therefore must be delivered from a due altitude, or else [33]) they will neither carry a good aim, nor fall down with a sufficient force.

Corpoream quoque enim vocem constare fatendum est,
Et sonitum, quoniam possunt impellere sensus.

Lucr. lib. 4.

And I am the readier to favour this conjecture, from a common observation: that, in the several assemblies of these orators, nature itself hath instructed the hearers to stand with their mouths open, and erected parallel to the horizon, so as [34]) they may [35]) be intersected by a perpendicular line from the zenith [36]) to the centre of the earth; in which position, if the audience be well compact, every [37]) one carries home a share, and little or nothing is lost.

I confess, there is something yet more refined in the contrivance and structure of our modern theatres. For, first, the pit [38]) is sunk below the stage, with due regard to the institution above deduced; that whatever weighty matter shall be delivered thence, (whether it be lead or gold) may fall plum [39]) into the jaws of certain critics (as I think they are called) which stand ready open to devour them. Then the boxes [40]) are built round, and raised to a level with the scene, in deference to the ladies, because that large portion of wit, laid out [41]) in raising pruriences [42]) and protuberances [43]), is observed to run much upon a line, and ever in a circle. The whining passions, and little starved con-

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tura. Lib. II. — 33) *or else*, oder aber, sonst. — 34) *so as*, so dass. — 35) *may* hat nicht bloss den Begriff von dürfen und mögen, sondern es ist auch dem deutschen können gleichbedeutend, wenn dieses eine Möglichkeit anzeigt; auch steht es, wo im Deutschen der Conjunctiv erforderlich ist. — 36) *zenith*, der Scheitelspunct, d. h. der gerade über unserm Kopfe und also am höchsten liegende Punct der Himmelskugel (arabisch Zenith). — 37) *every* wird jetzt nur in Verbindung mit einem Substantiv gebraucht, oder es ist wie hier von *one* begleitet. — 38) *pit*, Parterre. — 39) *plum*, gerade. — 40) *box*, Loge. — 41) *to lay out*, anwenden. — 42) *prurience*, Jucken, Kitzel. — 43) *protuberance*,

ceits, are gently wafted up by their own extreme levity, to the middle region, and there fix, and are frozen by the frigid understandings of the inhabitants. Bombast and buffoonery, by nature lofty and light, soar highest of all, and would be lost in the roof if the prudent architect had not, with much foresight, contrived for them a fourth place, called the twelve-penny gallery, and there planted a suitable colony, who greedily intercept them in their passage.

Now, this physicological scheme of oratorical receptacles, or machines, contains a great mystery; being a type, a sign, an emblem, a shadow, a symbol, bearing analogy to the spacious commonwealth of writers, and to those methods by which they must exalt themselves to a certain eminency above the inferior world. By the pulpit are adumbrated the writings of our modern saints in Great Britain, as they have spiritualized and refined them from the dross [44]) and grossness of sense and human reason. The matter, as we have said, is of rotten wood, and that upon two considerations, because it is the quality of rotten wood, to give light in the dark; and, secondly, because its cavities are full of worms, which is a type with a pair of handles [45]), having a respect to the two principal qualifications of the orator, and the two different fates attending upon his works.

The ladder is an adequate symbol of faction, and of poetry; to both of which so noble a number of authors are indebted for their fame. Of faction, because * * *

Under the stage-itinerant, are couched those productions designed for the pleasure and delight of mortal man, such as, Six-penny-worth of Wit, Westminster Drolleries, Delightful Tales, Complete Jesters, and the like; by which the writers of and for Grub-Street[46]) have in these latter ages so nobly triumphed over time, have clipped his[47]) wings, pared his nails, filed his teeth, turned back his hour-glass, blunted his scythe[48]), and drawn the hobnails out of his shoes. It is under this class I have presumed to list[49]) my present treatise, being just come from having the honour conferred upon me, to be adopted a member of that illustrious fraternity.

Now, I am not unaware how the productions of the Grub-street brotherhood have of late years fallen under many prejudices; nor how it has been the perpetual employment of two junior upstart societies, to ridicule them and their authors, as unworthy their established post in the commonwealth of wit and learning. Their own consciences will easily inform them whom I mean. Nor has the world been so negligent a looker-on, as not to observe the continual efforts made by the societies of Gresham[50]), and of Will's[51]), to edify a name and reputation upon the ruin of Ours. And this is yet a more feeling grief to us, upon the regards of tenderness, as well as of justice, when we reflect on their proceedings, not only as unjust, but as ungrateful, undutiful, and unnatural. For how can it be forgot by the world or themselves, (to say nothing of our own records, which are full and clear in the point), that they both are seminaries, not only of our planting, but our watering too. I am informed, our two rivals have lately made an offer to enter into the lists with united for-

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sen werden. — 46) *grub-street* ist der Name einer Strasse in London, wo Gassenlieder, Mährchen u. s. w. verfertigt und verkauft werden; in der Schriftstellerei wird alles Gemeine und Schlechte mit dem Namen *grub-street* belegt; so sagt man z. B. *a — — writer*, ein elender Schriftsteller. — 47) *his* steht hier, weil dem Worte *time* männliches Geschlecht beigelegt wird. — 48) *scythe*, Sense. — 49) *to list*, einschreiben. — 50) *Gresham College* war der Ort, wo sich die königl. Gesellschaft versammelte. — 51) *Will's* Kaffeehaus war damals der Ort, wo sich gewöhnlich die Dichter ver-

ces, and challenge us to a comparison of books, both as to weight and number. In return to which, with licence from our president, I humbly offer two answers. First, We say, the proposal is like that which Archimedes made upon a smaller affair [52]), including an impossibility in the practice: for where can they find scales of capacity enough for the first, or an arithmetician of capacity enough for the second? Secondly, We are ready to accept the challenge; but with this condition, that a third indifferent person be assigned to whose impartial judgment it shall be left to decide, which society, each book, treatise or pamphlet, does most properly belong to: This point, God knows, is very far from being fixed at present. For we are ready to produce a catalogue of some thousands, which in all common justice ought to be intitled to our fraternity, but, by the revolted and new fangled [53]) writers, most perfidiously ascribed to the others. Upon all which, we think it very unbecoming our prudence, that the determination should be remitted to the authors themselves; when our adversaries, by bragging and caballing, have caused so universal a defection from us, that the greatest part of our society hath already deserted to them, and our nearest friends begin to stand aloof, as if they were half ashamed to to own us.

This is the utmost [54]) I am authorised to say upon so ungrateful and melancholy a subject; because we are extremely unwilling to inflame a controversy, whose continuance may [55]) be so fatal to the interests of us all; desiring much rather that things be amicably composed. And we shall so far advance on our side, as to be ready [56]) to receive the two prodigals with open arms, whenever they shall think fit to return from their husks [57]) and their harlots; which, I think, from the present course of their studies, they most properly may be said to be engaged in; and, like an indulgent parent, continue to them our affection and our blessing.

But the greatest maim given to that general reception which

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sammelten. — 52) nämlich die Erde zu bewegen. — 53) *fangled*, neu gebacken. — 54) Nach *utmost* ergänze man *what*. — 55) Vgl. Anmerk. 35. — 56) *as to be ready*, statt *that we are ready*. — 57) *husk*, Hülse. —

the writings of our society have formerly received, next to the transitory state of all sublunary things, hath been, a superficial vein among many readers of the present age, who will by no means be persuaded to inspect beyond the surface and the rind of things. Whereas, wisdom is a fox, who, after long hunting, will at last cost you the pains to dig out. It is a cheese, which, by how much the [58]) richer, has the thicker, the homelier, and the coarser coat [59]); and whereof to a judicious palate, the maggots are the best. It is a sack-posset [60]), wherein the deeper you go, you will find it the sweeter. Wisdom is a hen, whose cackling we must value and consider, because it is attended with an egg. But, then, lastly, it is a nut, which, unless you choose with judgment, may cost you a tooth, and pay you with nothing but a worm [61]). In consequence of these momentous truths, the *Grubaean* [62]) sages have always chosen to convey their precepts and their arts, shut up within the vehicles of types and fables; which, having been perhaps more careful and curious in adorning than was altogether necessary, it has fared with these vehicles, after the usual fate of coaches over-finely painted and gilt, that the transitory gazers have so dazzled their eyes, and filled their imaginations and the outward lustre, as neither [63]) to regard or consider the person or the parts of the owner within; a misfortune we undergo with somewhat less reluctance, because it has been common to us with Pythagoras, Aesop, Socrates, and other of our predecessors.

However, that neither the world nor ourselves may any longer suffer by such misunderstandings, I have been prevailed on [64]),

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58) *by how much the . . .* (oder *the more*), je — desto mehr, um so viel mehr. — 59) *coat*, Haut, Rinde. — 60) *sack-posset*, Sektmolken, ein Trank von Sekt, Milchrahm, Muskatnuss, Zucker und Eiern. — 61) Das Gleichniss, was Swift hier aufstellt, ist ernsthaft, aber sein Zweck ist, Lustigkeit zu erregen. Aehnliche Vergleichungen findet man in *Shakespeare's* Henry IV. Act 1. Scene 2. Falstaff. — 62) *Grubaean* so viel als *a grub-street writer*, ein elender Schriftsteller. — 63) *neither — or*, weder — noch, ist eigentlich fehlerhaft, und steht für *neither — nor*. — 64) *I have been prevailed on*, so bin ich überwältigt (beengt) worden. —

after much importunity from my friends, to travel [65]) in a compleat and laborious dissertation upon the prime productions of our society; which [66]), besides their beautiful externals, for the gratification of superficial readers, have, darkly and deeply couched under them, the most finished and refined systems of all sciences and arts; as I do not doubt to lay open [67]) by untwisting or unwinding, and either to draw up [68]) by exantlation, or display [69]) by incision.

This great work was entered upon some years ago, by one of our most eminent members. He began with the history of Reynard the Fox; but neither lived to publish his essay, nor to proceed farther in so useful an attempt, which is very much to be [70]) lamented; because the discovery he made, and communicated with his friends, is now universally received. Nor do I think any of the learned will dispute that famous treatise to be [71]) a compleat body [72]) of civil knowledge, and the revelation, or rather the apocalypse, of all state *arcana*. But the progress I have made, is much greater; having already finished my annotations upon several dozens: from some of which I shall impart a few hints [73]) to the candid reader as far as will be necessary to the conclusion at which I aim.

The first piece I have handled is that of Tom Thumb, whose author was a Pythagorean philosopher. This dark treatise contains the whole scheme of the metempsychosis [74]), deducing the progress of the soul through all her stages.

The next is Dr. Faustus, penned by Artephius, an author *bonae notae*, and an *adeptus*. He published it in the nine hundred

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65) *to travel*, arbeiten. — 66) Die Construction ist: *which have couched etc.* — 67) *to lay open*, darlegen, zeigen. — 68) *to draw up*, aufsetzen, entwerfen. — 69) *to display*, erklären, auseinander setzen. — 70) *to be* in Verbindung mit einem Infinitiv, deutet zuweilen auf Möglichkeit hin, und wird bald durch wollen, bald durch sollen oder müssen, oder durch können übersetzt. — 71) *to be*, statt *be*, sey. — 72) *body*, System, Sammlung. — 73) *hint*, Andeutung, Anspielung, Gegenstand. — 74) *metempsychosis*, Metempsychose, ist die angebliche Versetzung der Seele aus einem Körper in den andern, also die Seelenwanderung. Diese Hypothese nahmen hauptsächlich die Pythagoräer an, und verknüpften

eighty fourth year of his age [75]). This writer proceeds wholly by reincrudation, or in the *via humida*. And the marriage between Faustus and Helen, does most conspicuously dilucidate the fermenting of the male and female dragon.

Whittington and his Cat is the work of that mysterious Rabbi, Jehudda Hannasi; containing a defence of the Gemara [76]) of the Jerusalem Misna [77]), and its just preference to that of Babylon, contrary to the vulgar opinion.

The Hind and Panther: This is the masterpiece of a famous writer now living [78]), intended for a complete abstract of sixteen thousand school-men, from Scotus to Bellarmin.

Tommy Potts: Another piece supposed by the same hand, by way of [79]) supplement to the former.

The wise men of Gotham, *cum Appendice*: This is a treatise of immense erudition; being the great original and fountain of those arguments, handied [80]) about both in France and England, for a just defence of the 'moderns' learning and wit, against the presumption, the pride, and the ignorance of the ancients. This unknown author hath so exhausted the subject, that a penetrating reader will easily discover whatever hath been written since upon that dispute, to be little more than repetition. An abstract of this treatise hath been lately published, by a worthy member of our society [81]).

These notices may serve to give the learned reader an idea

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damit moralische Ideen. — 75) Die Chemiker sagen von ihm in ihren Büchern, dass er sein Leben um 1000 Jahr verlängerte und dann freiwillig starb. — 76) und 77) Die Gemara (Vollendung) ist eine Art von Commentar zur Mischna; diese letztere ist eigentlich der Codex der bürgerlichen und kirchlichen Rechte der Juden; beide zusammen bilden den Talmud (Lehre, Unterricht), und zwar den jerusalemischen, von welchem der um's Jahr 500 entstandene babylonische noch unterschieden ist. — 78) d. i. im Jahre 1698. — 79) *by way of*, vermittelst, durch, anstatt. — 80) *to handy*, sich verbinden, vereinigen. — 81) Wotton's Abhandlung von der Gelehrsamkeit der Alten und Neuen. — Swift giebt oft Wotton einen Hieb und macht ihn zum Gegenstand seiner Satyre. Was Klotz zu Lessing's Zeiten in Deutschland war, das war Wotton zu Swift's Zeiten in

as well as a taste of what the whole work is likely to produce; wherein I have now altogether circumscribed my thoughts and my studies; and if I can bring it to a perfection before I die, shall reckon [82]) I have well employed the poor remains of an unfortunate life [83]). This indeed is more than I can justly expect from a quill worn to the pith [84]) in the service of the state, in *pros* and *cons* [85]) upon Popish plots, and Meal-tubs [86]), and exclusion-bills, and passive obedience, and addresses of lives and fortunes; and prerogative, and property, and liberty of conscience, and letters to a friend; from an understanding and a conscience threadbare and ragged with perpetual turning; from a head broken in a hundred places, by the malignants of the opposite factions; and from a body spent with poxes ill cured, by trusting to bawds and surgeons; who (as it afterwards appeared) were professed enemies to me and the government, and revenged their party's quarrel upon my nose and shins. Fourscore and eleven pamphlets have I written under three reigns, and for the service of six and thirty factions. But, finding the state has no further occasion for me and my ink, I retire willingly to draw it out into speculations more becoming a philosopher; having [87]), to my unspeakable comfort, passed a long life, with a conscience void of offence towards God, and towards men.

But to return: I am assured from the reader's candour, that the brief specimen I have given, will easily clear all the rest of our society's productions from an aspersion, grown, as it is manifest, out of envy and ignorance. That they are of little farther use or value to mankind, beyond the common entertainments of their wit and their style; for these I am sure have never yet been disputed by our keenest adversaries: in both which,

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England. — 82) *shall reckon*, statt *I shall reckon*, so werde ich denken, dass ... — 83) Hier scheint Swift auf den L'Estrange, Dryden und einige Andere anzuspielen, die, nachdem sie ihr Leben in Lastern, Falschheit u. s. w. zugebracht haben, von Verdienst, Unschuld und Dulden sprechen. — 84) *to the pith*, bis auf's Mark. — 85) *con — contra*. — 86) Zu Carls II. Zeit fand man in einer Tonne eine Nachricht von einer presbyterianischen Verschwörung, welche damals viel Aufsehn machte. — 87) Die Con-

as well as the more profound and mystical part, I have throughout this treatise, closely followed the most applauded originals. And to render all complete, I have, with much thought and application of mind, so ordered that the chief title prefixed to it, (I mean, that under which I design it shall pass in the common conversations of court and town), is modelled exactly after the manner peculiar to our society.

I confess to have been somewhat liberal in the business of titles [88]); having observed the humour of multiplying them, to bear great vogue among certain writers, whom I exceedingly reverence. And indeed, it seems not unreasonable, that books, the children of the brain, should have the honour to be christened with variety of names, as well as other infants of quality [89]). Our famous Dryden has ventured to proceed a point farther, endeavouring to introduce also a multiplicity of god-fathers [90]); which is an improvement of much more advantage, upon a very obvious account. It is a pity this admirable invention has not been better cultivated, so as to grow by this time into general imitation, when such an authority serves it for a precedent. Nor have my endeavours been wanting to second so useful an example; but it seems, there is an unhappy expence usually annexed to the calling of a god-father, which was clearly out of my head, as it is very reasonable to believe. Where the pinch lay, I cannot certainly affirm; but having employed a world of thoughts and pains to split my treatise into forty sections, and having intreated forty lords of my acquaintance, that they would do me the honour to stand [91]), they all made it matter of conscience, and sent me their excuses.

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truction ist: *having passed etc.* — 88) Das Titelblatt der Handschrift war so beschmiert, dass es nicht möglich war, verschiedene Titel, von denen Swift hier spricht, zu lesen. — 89) *quality*, Adel, Rang, Standespersonen. — 90) S. seine Uebersetzung Virgil's. — 91) *to stand* scil. *god-father.*

SECTION II.

Once upon a time, there was a man who had three sons by one wife [1]), and all at a birth [2]); neither could the midwife tell certainly which was the eldest. Their father died while they were young; and upon his death-bed, calling the lads [3]) to him, spoke thus:

„Sons, because I have purchased no estate, nor was born to any, I have long considered of some good legacies to bequeath you; and at last, with much care, as well as expence, have provided each of you (here they are) a new coat [4]). Now, you are [5]) to understand that these coats have two virtues contained in them. One is, that, with good wearing, they will last you fresh and sound [6]) as long as you live: the other is, that they will grow in the same proportion with your bodies, lengthening and widening of themselves, so as to be always fit. Here let me see them on you before I die. So, very well; pray, children, wear them clean [7]), and brush them often. You will find in my will [8]) (here it is) full instructions in every particular concerning the wearing and management of your coats; wherein you must be very exact, to avoid the penalties I have appointed for every transgression or neglect, upon which your future fortunes will entirely depend. I have also commanded in my will, that you should live together in one house, like brethren and friends; for then you will be sure to thrive [9]), and not otherwise."

Here the story says, this good father died, and the three sons went, altogether, to seek their fortunes.

I shall not trouble you with recounting what adventures they

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1) Unter diesen drei Söhnen, Peter, Martin und Jacob, werden die römische, lutherische und calvinische Kirche verstanden. — 2) d. h. alle hatten zum Fundament das Christenthum. — 3) *lad*, Knabe. — 4) d. h. die Lehre und der Glaube des Christenthums, durch die Weisheit seines Stifters passend für alle Zeiten, Orte und Umstände. — 5) Vgl. Anmerk. 70. — 6) *fresh and sound*, neu und ganz. — 7) *wear them clean*, haltet sie sauber (rein). — 8) *will*, d. h. das neue Testament. — 9) *to*

met for the first seven years, any farther than by taking notice [10]), that they carefully observed their father's will, and kept their coats in very good order; that they travelled through several countries, encountered a reasonable quantity of giants, and slew certain dragons.

Being now arrived at the proper age for producing themselves, they came up to town, and fell in love with the ladies; but especially three, who about that time were in chief reputation; the Duchess d'Argent, Madame de Grands Titres, and the Countess d'Orgueil [11]). On their first appearance, our three adventurers [12]) met with a very bad reception, and soon with great sagacity guessing out the reason, they quickly began to improve in the good qualities of the town. They wrote and rallied, and rhymed, and sung, and said, and said nothing; they drank, and fought, and whored, and slept, and swore, and took snuff; they went to new plays on the first night, haunted the chocolate houses, beat the watch, lay on bulks, and got claps; they bilked [13]) hackney coachmen [14]), ran in debt [15]) with shopkeepers, and lay with their wives; they killed bailiffs [16]), kicked fiddlers down stairs, ate at Locket's, loitered at Will's [17]); they talked of the drawing-room, and never came there; dined with lords they never saw; whispered a duchess, and spoke never a word; exposed the scrawls of their laundress for billet-doux of quality; came ever just from court, and were never seen in it; attended the levee *a-dio;* got a list of peers by heart [18]) in one [19]) company, and with great familiarity retailed them in another. Above all, they constantly attended those committees of senators who are silent in the house, and loud in the coffee-house: where they

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thrive, fortkommen, Glück haben. — 10) *to take notice*, bemerken. — 11) *Duchess d'Argent etc.* d. h. Geiz, Ehrsucht und Stolz; gegen l'Argent, les Grands Titres und l'orgueil eiferten hauptsächlich die Kirchenväter, weil diese Laster das Christenthum verdarben. — 12) *adventurer*, Glücksritter. — 13) *to bilk*, schnellen, prellen. — 14) *hackney coachmen*, Miethkutscher. — 15) *to run in* oder *into debt*, Schulden machen. — 16) *bailiff*, Gerichtsdiener. — 17) *Will's* scil. *coffeehouse*. — 18) *to get by heart*, auswendig lernen. — 19) *one* hat hier die seltene Bedeutung von einge-

nightly adjourn [20]) to chew the cud [21]) of politics, and are encompassed with a ring [22]) of disciples, who lie in wait [23]) to catch up their droppings. The three brothers had acquired forty other qualifications of the like stamp [24]), too tedious to recount; and by consequence, were justly reckoned the most accomplished persons in the town. But all would not suffice, and the ladies aforesaid continued still inflexible. To clear up which [25]) difficulty, I must, with the reader's good leave and patience, have recourse to some points of weight, which the authors of that age have not sufficiently illustrated.

For about this time it happened, a sect arose whose tenets obtained and spread very far, especially in the *grand monde*, and among every body of good fashion. They worshipped a sort of idol [26]), who, as their doctrine delivered, did daily create men, by a kind of manufactory operation. This idol they placed in the highest parts of the house, on an altar, erected about three foot. He was shewn in the posture of a Persian emperor, sitting on a superficies, with his legs interwoven under him. This god had a goose for his ensign; whence it is, that some learned men pretend to deduce his original from Jupiter Capitolinus. At his left hand, beneath the altar, hell seemed to open, and catch at the animals the idol was creating: to prevent which, certain of his priests hourly flung in pieces of the uninformed mass or substance, and sometimes whole limbs already enlivened; which that horrid gulph insatiably swallowed, terrible to behold. The goose was also held a subaltern divinity or *deus minorum gentium*; before whose shrine was sacrificed that creature, whose hourly food is human gore [27]), and who is in so great renown abroad, for being the delight and favourite of the Egyptian Cercopithe-

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wisser, eine gewisse. — 20) *to adjourn*, aussetzen, vertagen, aufschieben, hier vielleicht so viel als: versammeln. — 21) *to chew the cud*, wiederkäuen. — 22) *ring*, Kreis. — 23) *to lie in wait*, auflauern. — 24) *stamp*, Schlag, Art. — 25) *which* ist hier unrichtig gebraucht, es muss durch diese übersetzt werden. — 26) Unter diesem Götzen ist ein Schneider zu verstehen. — 27) *gore*, oder *gore-blood*, das geronnene (dicke) Blut. —

ass[28]). Millions of these animals were cruelly slaughtered every day, to appease the hunger of that consuming deity. The chief idol was also worshipped as the inventor of the yard and the needle; whether as the god of seamen, or on account of certain other mystical attributes, hath not been sufficiently cleared.

The worshippers of this deity had also a system of their belief, which seemed to turn upon the following fundamental. They held the universe to be a large suit of cloaths, which invests every thing. That the earth is invested by the air; the air is invested by the stars; and the stars are invested by the *primum mobile*. Look on this globe of earth, you will find it to be a very complete and fashionable dress. What is that which some call land, but a[29]) fine coat, faced with green? or the sea, but a waistcoat of water-tabby? Proceed to the particular works of the creation, you will find how curious journeyman Nature hath been, to trim up the vegetable beaux: observe how sparkish a periwig adorns the head of a beech, and what a fine doublet of white satin[30]) is worn by the birch. To conclude from all, what is man himself, but a micro coat[31]); or rather a complete suit of clothes, with all its trimmings? As to[32]) his body, there can be no dispute. But examine even the acquirements of his mind, you will find them all contribute in their order, towards furnishing out an exact dress. To instance no more; is not religion a cloak; honesty a pair of shoes, worn out in the dirt; self-love a surtout; vanity a shirt; and conscience a pair of breeches, which, though a cover for lewdness as well as nastiness, is easily slipt down for the service of both?

These *postulata* being admitted, it will follow in due course

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28) Die Aegyptier verehrten die Meerkatze, welche gern Läuse frisst, die hier Thiere genannt werden, die sich von Menschenblut nähren. — 29) *but a*, anderes als ein etc. — 30) d. h. die weisse Rinde der Birke. — 31) Dies ist eine Anspielung auf das Wort Microcosmus, oder eine kleine Welt, wie Philosophen den Menschen nennen. Man betrachtete nämlich den Menschen als eine Welt im Kleinen, weil er die Elemente der Körperwelt in sich trägt und viele Vollkommenheiten in sich vereinigt, die ausser ihm vereinzelt oder zerstreut angetroffen werden. — 32) *as to*, was anbetrifft.

of reasoning, that those beings, which the world call improperly suits of clothes, are in reality the most refined species of animals; or, to proceed higher, that they are rational creatures, or men. For is it not manifest, that they live, and move, and talk, and perform all other offices of human life? Are not beauty, and wit, and mien, and breeding, their inseparable properties? In short, we see nothing but them, hear nothing but them. Is it not they who walk the streets, fill up Parliament-, coffee-, play-, bawdy-houses? It is true indeed, that these animals, which are vulgarly called suits of clothes, or dresses, do according to certain compositions, receive different appellations. If one of them be trimmed up with a gold chain, and a red gown, and a white rod, and a great horse, it is called a Lord Mayor: if certain ermines and furs [33]) be placed in a certain position, we style them a Judge; and so, an apt conjunction of lawn and black sattin, we intitle a **Bishop.**

Others of these professors, though agreeing in the main system, were yet more refined upon certain branches of it; and held that man was an animal compounded of two dresses, the natural and the celestial suit; which were the body and the soul; that the soul was the outward, and the body the inward clothing; that the latter was *ex traduce*, but the former of daily creation and circumfusion. This last they proved by scripture; **because in them we live, and move, and have our being** [34]); as likewise by philosophy, because they are all in all, and all in every part. Besides, said they, separate these two, and you will find the body to be only a senseless unsavoury carcass. But all which it is manifest, that the outward dress must needs be the soul.

To this system of religion were tagged [35]) several subaltern doctrines, which were entertained with great vogue; as, particularly, the faculties of the mind were deduced by the learned among them in this manner. Embroidery was sheer wit; gold fringe was agreeable conversation; gold lace was repartee [36]); a huge long periwig was humour; and a coat full of powder was

33) *fur*, Pelz. — 34) Vgl. **Apostelgesch. 17, 28.** — 35) *to tag*, fig. verbinden. — 36) *repartee*, beissende Gegenantwort, schnippische Widerrede.

very good raillery. All which required abundance of *finesse* and *delicatesse* to manage with advantage, as well as a strict observance after times and fashions.

I have, with much pains and reading, collected out of ancient authors this short summary of a body of philosophy and divinity; which seems to have been composed by a vein and race of thinking, very different from any other systems, either ancient or modern. And it was not merely to entertain or satisfy the reader's curiosity, but rather to give him light into several circumstances of the following story; that knowing the state of dispositions and opinions in an age so remote, he may better comprehend those great events which were the issue of them. I advise therefore the courteous reader, to peruse, with a world of application, again and again, whatever I have written upon this matter. And so leaving these broken ends, I carefully gather up the chief thread of my story, and proceed.

These opinions therefore were so universal, as well as the practices of them, among the refined part of court and town, that our three brother-adventurers, as their circumstances then stood, were strangely at a loss[37]). For, on the one side, the three ladies they addressed themselves to, (whom we have named already,) were ever at the very top of the fashion, and abhorred all that were below it but the breadth of an hair. On the other side, their father's will was very precise; and it was the main precept in it, with the greatest penalties annexed, not to add to, or diminish from their coats, one thread, without a positive command in the will. Now, the coats their father had left them, were, it is true of very good cloth; and, besides, so neatly sewn, you would swear they were all of a piece; but, at the same time very plain, and with little or no ornament. And, it happened, before they were a month in town, great shoulder-knots came up[38]): straight all the world was shoulder-knots; no

37) *to be at a loss*, in Verlegenheit seyn, nicht wissen was man thun soll. — 38) Der erste Theil dieses Mährchens enthält die Geschichte Peter's, oder des Papstthums. Jedermann weiss, dass die Papisten grosse Zusätze zum Christenthume machten, und dass dieses der Hauptvorwurf ist, welchen die engli-

approaching the ladies *vuelles*, with[illegible] the quota of shoulder-knots. „*That fellow* (cries one) *has no soul; where is his shoulder-knot?*“ Our three brethren soon discovered their want by sad experience, meeting in their walks with forty mortifications and indignities. If they went to the play-house, the door keeper shewed them into the twelve-penny gallery; if they called a boat, says [39]) a waterman [40]), „*I am first sculler* [41]);“ if they stepped to the Rose [42]) to take a bottle, the drawer would cry [43]), „*Friend, we sell no ale;*“ if they went to visit a lady, a footman met them at the door, with „*Pray send up your message.*“ In this unhappy case they went immediately to consult their father's will; read it over and over, but not a word of the shoulder-knot. What should they do? What temper should they find? Obedience was absolutely necessary: and yet shoulder-knots appeared extremely requisite. After much thought, one of the brothers who happened [44]) to be more book-learned than the other two, said he had found an expedient [45]). „*It is true*

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sche Kirche denselben macht. Peter beginnt demnach seine Ausschweifung durch den Zusatz von Achselbändern auf seinem Rock. — Die Beschreibung von den Röcken, die hier erwähnt sind, hat eine weitere Bedeutung, als die Worte auszudrücken scheinen mögen: „Die Röcke, die ihnen ihr Vater hinterlassen hatte, waren von gutem Tuch und ausserdem so gut genäht, dass man würde geschworen haben, sie wären alle aus einem Stück gewesen, und schlechtweg und mit wenig oder gar keiner Verzierung gemacht.“ Dies ist der unterscheidende Charakter der christlichen Religion. *Christiana religio absoluta et simplex*, sagt Ammianus Marcellinus von der christlichen Religion, obwohl er ein Heide war. — Die Achselbänder sind eine Anspielung auf den ersten heidnischen Zusatz zum Christenthum, und haben hier Gewicht, indem sie eben so wenig Symmetrie als Nutzen haben.

39) *says*, hier für *said*, sagte. — 40) *waterman*, Bootführer. — 41) *sculler*, Nachenführer. — 42) *Rose*, Rose, d. h. in's Gasthaus zur Rose. — 43) *would cry*, pflegte zu schreien (rufen). — 44) *to happen*, geschehen, hat oft den Infinitiv nach sich, und knüpft an den durch den Infinitiv ausgedrückten Begriff die Vorstellung des Zufälligen. — 45) *expedient*, Ausweg, Ausflucht.

(said he) „*there is nothing in his will, totidem verbis*[46]), *mak-*
„*ing mention of shoulder-knots; but I dare conjecture we may*
„*find them inclusive, or totidem syllabis.*“ This distinction was immediately approved by all; and so they fell[47]) again to examine the will. But their evil star had so directed the matter, that the first syllable was not to be found in the whole writing. Upon which disappointment, he who found the former evasion, took heart[48]), and said: „*Brothers, there is yet hopes; for*
„*though we cannot find them totidem verbis nor totidem*
„*syllabis, I dare engage we shall make them out tertio mo-*
„*do, or totidem literis.*“ This discovery was also highly commended; upon which they fell once more to the scrutiny, and soon picked out[49]) S, H, O, U, L, D, E, R; when the same planet, enemy to their repose, had wonderfully contrived, that K was not to be found. Here was a weighty difficulty! But the distinguishing brother, (for whom we shall hereafter find a name) now his hand was in, proved, by a very good argument, that K was a modern illegitimate letter, unknown to the learned ages, nor anywhere to be found in ancient manuscripts. „*It is*
„*true* (said he) *the word Calendae hath in Q. V. C.*[50]) *been*
„*sometimes wrote with a K, but erroneously; for in the best copies*
„*it is ever spelt with a C. And by consequence it was a gross*
„*mistake in our language, to spell knot with a K; but that from*
„*henceforward he would take care it should be written with a C.*“ Upon this, all farther difficulty vanished; shoulder-knots were made clearly out to be *jure paterno*[51]); and our three gentlemen swaggered with as large and as flaunting ones[52]) as the best.

But as human happiness is of very short duration, so in those

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46) Eine Anspielung auf die Papisten, welche in Ermangelung ausdrücklicher Schriftgebote ihre Zuflucht zur Tradition nehmen. Unter den Kirchenvätern wurde sie schon von Tertullian verworfen. Swift greift mit Recht die Tradition an, weil sie (wie die Erfahrung lehrt) nur zu Entstellungen und grossen Verschiedenheiten der Ansichten führt, dass die Offenbarung am Ende ihren Zweck verfehlen würde. — 47) *to fall*, anfangen. — 48) *to take heart*, Muth fassen. — 49) *to pick out*, ausfindig machen. — 50) d. h. *quibusdam veteribus codicibus*, in einigen alten Handschriften. — 51) d. i. *jure divino*. — 52) *ones*, d. h. *shoulder-knots*.

days were human fashions, upon which it entirely depends. Shoulder-knots had their time; and we must now imagine them in their decline: for a certain lord came just from Paris with fifty yards of gold lace upon his coat, exactly trimmed after the courtfashion of that month. In two days, all mankind appeared closed up in bars of gold lace. Whoever durst [53]) peep abroad without his compliment of gold lace was as scandalous as a ——, and as ill received among the women. What should our three knights do in this momentous affair? They had sufficiently strained a point already, in the affair of shoulder-knots. Upon recourse to the will, nothing appeared there but *altum silentium*. That of the shoulder-knots was a loose, flying, circumstantial point; but this of gold lace seemed too considerable an alienation, without better warrant; it did *aliquo modo essentiae adhaerere*, and therefore required a positive precept. But about this time it fell out, that the learned brother aforesaid had read *Aristotelis Dialectica;* and especially that wonderful piece *de Interpretatione*, which has the faculty of teaching its readers to find out a meaning in every thing but itself: like commentators on the Revelations, who proceed prophets without understanding a word of the text [54]). „*Brothers,* (said he) *you are to be informed, that of wills duo* „*sunt genera, nuncupatory and scriptory. That in the scri-* „*ptory will here before us, there is no precept or mention about* „*gold lace, conceditur; but si idem affirmetur de nun-* „*cupatorio* [55]), *negatur. For, brothers, if you remember,* „*we heard a fellow say, when we were boys, that he heard my* „*father's man say that he heard my father say, that he would*

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53) *to dare*, sich erkühnen, unterstehen, ist von *to dare*, Trotz bieten, hier zu unterscheiden, welches regelmässig conjugirt wird. — Nach *to dare*, sich unterstehen, fällt gewöhnlich *to* weg, doch kann auch *to* mit dem Infinitiv darauf folgen, wenn der Ausdruck etwas feierlich ist. — 54) Das was Swift hier sagt, ist Satyre auf die Art, wie man zu Hildebrand's Zeitem und noch lange nachher mit der Schrift umging. — 55) Das *Testamentum nuncupatorium* und *scriptorium*, oder das wörtliche und schriftliche Testament, bezieht sich auf Tradition und Bibel. Ersterer bediente sich Hildebrand, letzterer Luther.

„advise his sons to get gold lace on their coats, as soon as ever „they could procure money to buy it.“ „By G— that is very „true,“ cries the other. *„I remember it perfectly well,“* said the third. And so, without more ado, they got the largest gold lace in the parish, and walked about as fine as lords.

Awhile after, there came up, all in fashion, a pretty sort of flame-coloured satin [56]) for linings; and the mercer brought a pattern of it immediately to our three gentlemen. *„An't* [57]) *please „your worships,* (said he) *My lord C— and Sir J. W. had linings „out of this very piece last night. I takes wonderfully; and I „shall not have a remnant left, enough to make my wife a pin-„cushion, by to-morrow morning at ten o'clock.“* Upon this they fell again to rummage the will, because the present case also required a positive precept; the lining being held by orthodox writers to be of the essence of the coat. After long search they could fix upon nothing to the matter in hand, except a short advice of their father's in the will, to take care of fire [58]), and put out their candles before they went to sleep. This, though a good deal for the purpose, and helping very far towards self conviction, yet not seeming wholly of force to establish a command; and being resolved to avoid farther scruple, as well as future occasion for scandal, says he that was the scholar: *„I „remember to have read in wills, of a codicil annexed, which is „indeed a part of the will; and what it contains, hath equal autho-„rity with the rest. Now, I have been considering of this same „will here before us; and I cannot reckon it to be complete, for „ want of such a codicil. I will therefore fasten one in its proper „place very dexterously. I have had it by me some time. It was „written by a dog-keeper of my grandfather's* [59]*); and talks a*

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56) Dies bezieht sich auf das Fegfeuer, von dem Swift weiterhin noch umständlicher spricht; um dasselbe zu beweisen, nahm man seine Zuflucht zu den Apocryphen, (wie z. B. 2 Makk. 12. 43.) und diese werden hier ein Codicill, d. h. ein Anhang zum Testamente, genannt. — 57) *an't* statt *and it.* — 58) *to take care of fire*, d. h. sich vor der Hölle zu hüten, und deshalb ihre Lüste zu dämpfen. — 59) Dies bezieht sich wahrscheinlich auf den Theil der Apocryphen, wo Tobias und sein Hund erwähnt wird. Vgl. Tob. 11, 9.

„great deal, as good luck would have it, of this very flame-co-„loured satin.“ The project was immediately approved by the other two; an old parchment scroll was tagged on according to art, in the form of a codicil annexed, and the satin bought and worn.

Next winter, a player, hired for the purpose by the corporation of fringe-makers, acted his part in a new comedy, all covered with silver fringe [60]); and, according to the laudable custom, gave rise to that fashion. Upon which, the brothers consulting their father's will, to their great astonishment, found these words: *„Item, I charge and command my said three sons „to wear no sort of silver-fringe upon or about their said coats,“* &c. with a penalty in case of disobedience, too long here to insert. However, after some pause, the brother so often mentioned for his erudition, who was well skilled in criticisms, had found, in a certain author, which he said should be nameless, that the same word, which in the will is called fringe, does also signify a broom-stick [61]), and doubtless ought to have the same interpretation in this paragraph. This another of the brothers disliked, because of that epithet „silver;“ which could not, he humbly conceived, in propriety of speech, be reasonably applied to a broom-stick. But it was replied upon him, that this epithet was understood in a mythological and allegorical sense. However, he objected [62]) again, why their father should forbid them to wear a broom-stick on their coats; a caution that seemed unnatural and impertinent. Upon which, he was taken up [63]) short, as one that spoke irreverently of a mystery; which doubtless was very useful and significant, but ought not to be over-curiously pried into [64]), or nicely reasoned upon. And, in short, their father's authority being now considerably sunk,

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60) Dies bezieht sich auf die Einführung neuer Ceremonien und neuen Gepränges in der Kirche. — 61) Swift spielt hier auf die Glossen und Auslegungen der heiligen Schrift an, welche bisweilen sehr unsinnig waren. — 62) *to object*, einwenden. — 63) *to take up*, abthun, widersprechen. — 64) *to pry into*, in etwas grübeln, eindringen in . . . —

this expedient was allowed to serve as a lawful dispensation, for wearing the due proportion of silver fringe.

Awhile after, was revived an old fashion, long antiquated, of embroidery, with India figures of men, women and children [65]). Here they had no occasion to examine the will. They remembered but too well, how their father had always abhorred this fashion; that he made several paragraphs on purpose, importing his utter detestation of it, and bestowing his everlasting curse to his sons, whenever they should wear it. For all this, in a few days, they appeared higher in the fashion than any body else in the town. But they settled the matter, by saying, that these figures were not at all the same with those that were formerly worn, and were meant in the will. Besides, they did not wear them in that sense as forbidden by their father, but as they were a commendable custom, and of great use to the public. That these rigorous clauses in the will did therefore require some allowance, and a favourable interpretation, and ought to be understood *cum grano salis*.

But fashions perpetually altering in that age, the scholastic brother grew weary of searching farther evasions, and solving everlasting contradictions. Resolved therefore, at all hazards, to comply with the modes of the world, they concerted matters together, and agreed unanimously, to lock up their father's will in a strong box [66]), brought out of Greece or Italy, I have forgot which; and trouble themselves no farther to examine it, but only refer to its authority whenever they thought fit. In consequence whereof, awhile after, it grew a general mode, to wear an infinite number of points, most of them tagged with silver.

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65) d. h. die Bilder der Heiligen. — 66) Die Papisten verboten ehedem dem Volke das Lesen der Bibel; deshalb verschliesst Peter seines Vaters Testament in eine starke Büchse, aus Griechenland oder Italien. Diese Länder werden erwähnt, weil das neue Testament griechisch und die Vulgata lateinisch geschrieben ist. Die Vulgata ist die gewöhnliche Bibel der Katholiken und in einem schlechten Latein geschrieben.

Upon which, the scholar pronounced *ex cathedra* [67]), that points were absolutely *jure paterno* as they might very well remember. It is true indeed, the fashion prescribed somewhat more than were directly named in the will; however that they, as heirs general of their father, had power to make and add certain clauses for public emolument, though not deducible, *totidem verbis* from the letter of the will; or else *multa absurda sequerentur*. This was understood for canonical; and therefore on the following Sunday they came to church all covered with points.

The learned brother, so often mentioned, was reckoned the best scholar in all that or the next street to it: insomuch as, having run something behind-hand with the world, he obtained the favour from a certain lord [68]), to receive him into his house, and to teach his children. Awhile after, the lord died; and he, by long practice upon his father's will, found the way of contriving a deed of conveyance of that house to himself and his heirs. Upon which he took possession, turned the young squires out, and received his brothers in their stead [69]).

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67) Die Päpste haben in ihren Decretalien und Bullen viele Lehren gegeben, aber nicht in der Schrift begründet sind. Petér ist nun vollkommener Papst und erklärt sich *ex cathedra* für die Nestellöcher. — 68) Dies war Constantin der Grosse, von dem die Päpste eine Schenkungsurkunde des Patrimoniums des h. Peter zu haben vorgeben, welche sie aber nie haben vorzeigen können. — 69) Die Bischöfe von Rom hatten Privilegien, die sie durch die Gunst der Kaiser erhalten hatten; später rissen sie sich von diesen ganz los, und brachten den Kirchenstaat theils mit Gewalt, theils auf Kosten der Kaiser an sich.

SECTION III.

A DIGRESSION CONCERNING CRITICS.

Though I have been hitherto as cautious as I could, upon all occasions, most nicely to follow the rules and methods of writing laid down [1]) by the example of our illustrious moderns; yet has the unhappy shortness of my memory led me into an error; from which I must immediately extricate myself, before I can decently pursue my principal subject. To confess with shame it was an unpardonable omission to proceed so far as I have already done, before I had performed those due discourses, expostulatory, supplicatory, or deprecatory, with my good lords the critics. Towards some atonement for this grievous neglect, I do here make bold humbly to present them with a short account of themselves and their art, by looking into the original and pedigree of the word, as it is generally understood among us, and considering the ancient and present state thereof very briefly.

By the word critic, at this day so frequent in all conversations, there have sometimes been distinguished three very different species of mortal men, according as [2]) I have read in ancient books and pamphlets. For first, by this term were understood [3]) such [4]) persons as invented or drew up rules for themselves and the world; by observing which a careful reader might be able to pronounce upon the productions of the learned, from his taste to a true relish of the sublime and the admirable, and divide every beauty of matter or of style from the corruption that apes it: in their common perusal of books, singling out the errors and defects, the nauseous, the fulsome, the dull, and the impertinent, with the caution of a man that walks through Edinburgh

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1) *to lay down*, annehmen, zur Grundlage machen. — 2) *according as*, so wie. — 3) *were understood*, man verstand. — 4) *such* mit dem sich darauf beziehenden *as*, wird oft durch solche übersetzt, bisweilen aber bedeutet es auch diejenigen, welche.

streets in a morning; who is indeed as careful as he can, to watch diligently, and spy out the filth in his way; not that he is curious to observe the colour and complexion of the ordure, or take its dimensions, much less to be paddling in, or tasting it, but only with a design to come out as cleanly as he may. These men seem, though very erroneously, to have understood the appellation of critic in a literal sense; that one principal part of his office was to praise, and acquit; and that of a critic, who sets up to read only for an occasion of censure and reproof, is a creature as barbarous as a judge who should take up a resolution to hang all men that came before him upon a trial [5]).

Again, by the word critic, have been meant the restorers of ancient learning from the worms, and graves, and dust of manuscripts.

Now, the races of these two have been for some ages utterly extinct; and besides, to discourse any farther of them, would not be at all to my purpose.

The third and noblest sort, is that of the true critic, whose original is the most ancient of all. Every true critic is a hero born, descending in a direct line from a celestial stem, by Momus and Hybris, who begat [6]) Zoilus, who begat Tigellius, who begat Etcaetera the elder, who begat B—tley, and Rym—r, and W—tton, and Perrault, and Dennis, who begat Etcaetera the younger.

And these are the critics from whom the commonwealth of learning has in all ages received such immense benefits, that the gratitude of their admirers placed their origin in Heaven, among those of Hercules, Theseus, Perseus [7]), and other great deservers of mankind. But heroic virtue itself hath not been exempt from the obloquy of evil tongues. For it hath been objected, that those ancient heroes, famous for their combating so many giants and dragons, and robbers, were in their own

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5) *trial*, Untersuchung, Verhör. — 6) *begat*, zeugte, für *begot*, ist veraltet. — 7) *Hercules*, der Sohn Jupiter's und der Alkmene, Theseus, Sohn des Aegeus, und Perseus, Sohn der Danaë, führten viele grosse Thaten aus und waren sehr tapfer.

persons a greater nuisance to mankind, than any of those monsters they subdued; and therefore, to render their obligations more compleat, when all other vermin were destroyed, should in conscience have concluded with the same justice upon themselves, as Hercules most generously did; and hath, upon that score, procured to himself more temples and votaries than the best of his fellows. For these reasons, I suppose, it is, why some have conceived, it would be very expedient for the public good of learning, that every true critic, as soon as he had finished his task assigned, should immediately deliver himself up to ratsbane, or hemp, or from some convenient latitude; and that no man's pretensions to so illustrious a character should by any means be received, before that operation was performed.

Now from this heavenly descent of criticism, and the close analogy it bears to heroic virtue, it is easy to assign the proper employment of a true, ancient, genuine critic; which is, to travel through this vast world of writings; to pursue and hunt those monstrous faults bred within them; to drag out [8]) the lurking errors, like Cacus [9]) from his den; to multiply them like Hydra's [10]) heads, and rake them together like Augeas's [11]) dung; or else drive away a sort of dangerous fowl, who have a perverse inclination to plunder the best branches of the tree of knowledge; like those Stimphalian birds [12]) that eat up the fruit.

These reasonings will furnish us with an adequate definition of a true critic; that he is a discoverer and collector of writer's faults, which may be farther put beyond dispute by the following demonstration: That whoever will examine the writings in all kinds, wherewith this ancient sect has honoured the world, shall

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8) *to drag out,* herausziehen. — 9) *Cacus*, der Sohn des Vulcanus. — 10) Die Hydra, die Hercules erlegte, hatte sieben Köpfe, und schlug er einen Kopf ab, so wuchsen zwei wieder. — 11) *Augeas* war ein Elischer König, hatte 3000 Rinder gehabt und den Stall in dreissig Jahren nicht ausmisten lassen. Hercules mistete diesen Stall in einem Tage aus, indem er den Fluss Alpheus zu dem Stalle hinleitete. — 12) Die Stymphalischen Vögel mit ehernen Klauen und Schnäbeln plagten die Menschen; Hercules tödtete sie.

immediately find, from the whole thread and tenor of them, that the ideas of the authors have been altogether conversant and taken up [13]) with the faults, and blemishes, and oversights, and mistakes of other writers; and let the subject treated on be whatever it will, their imaginations are so entirely possessed and replete with the defects of other pens, that the very quintessence of what [14]) is bad, does of necessity distil into their own; by which means, the whole appears to be nothing else but an abstract of the criticisms themselves have made.

Having thus briefly considered the original and office of a critic, as the word is understood in its most noble and universal acceptation, I proceed to refute the objections of those who argue from the silence and pretermission of authors; by which they pretend to prove, that the very art of criticism, as now exercised, and by me explained, is wholly modern; and consequently that the critics of Great Britain and France have no title to an original so ancient and illustrious as I have deduced. Now, if I can clearly make out, on the contrary, that the most ancient writers have particularly described both the person and office of a true critic agreeable to the definition laid down by me; their grand objection, from the silence of authors, will fall to the ground.

I confess to have for a long time borne a part in this general error; from which I should never have acquitted myself, but through the assistance of our noble moderns; whose most edifying volumes I turn indefatigably over [15]) night and day, for the improvement of my mind, and the good of my country. These have with unwearied pains made many useful searches into the weak sides of the ancients, and given us a comprehensive list of them. Besides, they have proved beyond contradiction, that the very finest things, delivered of old, have been long since invented, and brought to light by much later pens [16]); and that the noblest discoveries those ancients ever made, of art or of nature, have all been produced by the transcending genius of

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13) *to take up*, anfüllen, verbinden. — 14) *what* statt *that what*. — 15) *to turn over*, durchblättern. — 16) S. *Wotton*: Von der Gelehrsamkeit der Alten und Neuen.

the present age; which clearly shews how little merit those ancients can justly pretend to; and takes off that blind admiration paid them by men in a corner, who have the unhappiness of conversing too little with present things. Reflecting maturely upon all this, and taking in the whole compass of human nature, I easily concluded, that these ancients, highly sensible of their many imperfections, must needs have endeavoured, from some passages in their works, to obviate, soften, or divert, the censorious reader, by satire or panegyric upon the critics, in imitation of their masters, the moderns. Now in the common places of both these [17]), I was plentifully instructed, by a long course of useful study in prefaces and prologues; and therefore immediately resolved to try what I could discover of either, by a diligent perusal of the most ancient writers, and especially those who treated of the earliest times. Here I found to my great surprise, that although they all entered, upon occasion, into particular descriptions of the true critic, according as they were governed by their fears or their hopes; yet whatever they touched of that kind was with abundance of caution, adventuring no farther than mythology and hieroglyphic. This, I suppose, gave ground to superficial readers, for urging the silence of authors, against the antiquity of the true critic, though the types are so apposite, and the applications so necessary and natural, that it is not easy to conceive, how any reader of a modern eye and taste could overlook them. I shall venture from a great number to produce a few, which I am very confident will put this question beyond dispute.

It well deserves considering, that these ancient writers in treating enigmatically upon the subject, have generally fixed upon the very same hieroglyph; varying only the story, according to their affections or their wit. For, first, Pausanias is of opinion, that the perfection of writing correct was entirely owing to the institution of critics; and that he can possibly mean no other than the true critic, is, I think, manifest enough from the following description. He says: „*They were a race of men,*

17) *both these*, d. i. der Satyren und Lobreden.

„who delighted to nibble at the superfluities and excrescences of „books; which the learned at length observing, took warning of „their own accord, to lop the [illegible]ant, the rotten, the dead, the „sapless, and the overgrown branches [18]) *from their works*" But now all this he cunningly shades [19]) under the following allegory: *„That the Nauplians in Argia learned the art of pruning their „vines, by observing, that when an ASS had browsed* [20]) *upon one „of them, it* [21]) *threw the better, and bore fairer fruit.*" But Herodotus [22]), holding the very same hieroglyph, speaks much plainer, and almost in *terminis*. He hath been so bold as to tax the true critics of ignorance and malice; [illegible] us openly, for I think nothing can be plainer, that *„in the western part of Lybia „there were ASSES with HORNS.*" Upon which relation Ctesias [23]) yet refines, mentioning the same animal about India, adding, *„That whereas all other ASSES wanted a gall, „these horned ones were so redundant in that part, that their flesh „was not to be eaten because of its extreme bitterness.*"

Now, the reason why those ancient writers treated this subject only by types and figures, was, because they durst not make open attacks against a party so potent and so terrible, as the critics of those ages were; whose very voice [24]) was so dreadful, that a legion of authors would tremble, and drop [25]) their pens at the sound: for so Herodotus tells us expressly in another place [26]), *„how a vast army of Scythians was put to flight in „a panic terror, by the braying of an ASS.*" From hence it is conjectured by certain profound philologers, that the great awe and reverence paid to a true critic by the writers of Britain, have been derived to us from those our Scythian ancestors. In short, this dread was so universal, that, in process of time, those authors who had a mind to publish their sentiments more freely in describing the true critics of their several ages were forced to

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18) *branch*, Arm, hier so viel als Auswuchs. — 19) *to shade*, verstecken, verbergen. — 20) *to browse*, die Sprossen abfressen. — 21) *it*, d. i. *vines*, oder die Reben. — 22) Vgl. Lib. IV., cap. 191. — 23) Vide *excerpta ex eo apud Photium.* — 24) *whose very voice*, statt *very whose voice*, blos ihre Stimme. — 25) *to drop*, fallen lassen. — 26) Lib. IV., cap. 129.

leave off the use of the former hieroglyph, as too nearly approaching the prototype, and invented other terms instead thereof, that were more cautious and mystical. So Diodorus, speaking to the same purpose, ventures no farther than to say, That „*in the mountains of Helicon there grows a certain weed which „bears a flower of so damned a scent, as to poison*[27]) *those who „offer to smell it.*“ Lucretius gives exactly the same relation:

Est etiam in magnis Heliconis montibus arbos,
Fl[illegible] odore hominem retro consueta necare. Lib. 6.

But Ctesias, whom we lately quoted, hath been a great deal bolder. He had been used with much severity by the true critics of his own age, and therefore could not forbear to leave behind him at least one deep mark of his vengeance against the whole tribe. His meaning is so near the surface, that I wonder how it possibly came to be overlooked by those who deny the antiquity of the true critics. For, pretending to make a description of many strange animals about India, he hath set down these remarkable words: „*Amongst the rest* (says he) *there is a ser- „pent that wants teeth, and consequently cannot bite; but if its „vomit (to which it is much addicted) happens to fall upon any „thing, a certain rottenness or corruption ensues. These serpents „are generally found among the mountains where jewels grow; and „they frequently emit a poisonous juice, whereof whoever drinks, „that person's brains fly out of his nostrils.*“

There was also among the ancients a sort of critic not distinguished in specie from the former, but in growth or degree, who seem to have been only the tyros or junior scholars; yet, because of their differing employments, they are frequently mentioned as a sect by themselves. The usual exercise of these younger students was to attend constantly at theatres, and learn to spy out the worst parts of the play; whereof they were obliged carefully to take note, and render a rational account to their

27) *as to poison*, dass er vergifte. *So — as* werden in Beziehung auf einander gebraucht, wenn man den Grad einer Eigenschaft bezeichnen will, von welchem das Folgende als Wirkung abhängt; auf *as* folgt dann der Infinitiv, namentlich wenn die beiden zu verbindenden Sätze einerlei Subject haben.

tutors. Flushed at these smaller sports, like young wolves, they grew up in time to be nimble and strong enough for hunting down large game. For it hath been observed, both among ancients and moderns, that a true critic hath one quality in common with a whore and an alderman, never to change his title or his nature; that a grey [28]) critic has been certainly a green[29]) one [30]), the perfections and acquirements of his age being only the improved talents of his youth; like hemp, which some naturalists inform us, is bad for suffocations, though taken but in the seeds. I esteem the invention, or at least the refinement of prologues, to have been owing to these younger proficients, of whom Terence makes frequent and honourable mention under the name of *malevoli*.

Now, it is certain, the institution of the true critics was of absolute necessity to the common-wealth of learning. For all human actions seem to be divided like Themistocles[31]) and his company: one man can fiddle, and another can make a small town a great city[32]); and he that cannot do either one or the other, deserves to be kicked out of the creation. The avoiding of which penalty has doubtless given the first birth to the nation of critics; and withal, an occasion for their secret detractors to report, that a true critic is a sort of mechanic, set up with a stock and tools[33]) for his trade, at as little expense as a taylor; and that there is much analogy between the utensils and abilities of both; that the taylor's hell is the type of a critic's common-place-book, and his wit and learning held forth by the goose[34]); that it requires at least as many of these to the making up of

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28) *grey*, grau, hier wohl so viel als Graubart. — 29) *green*, unerfahren, so viel als Gelbschnabel. — 30) *one* steht hier statt *critic*. Wenn sich nämlich ein Adjectiv auf ein Substantiv bezieht, womit es nicht unmittelbar in Verbindung steht, so ist es nicht nöthig im Deutschen das Substantiv zu wiederholen, im Englischen wird dagegen *one* an dessen Stelle gesetzt. —

31) Vgl. Themistocles bei Plutarch. Cap. V. —

32) *a great city* so viel als *to a great city; to make*, machen, regiert einen doppelten Accusativ. — 33) *tools*, Werkzeuge. —

34) *goose*, bedeutet Gans, und Bügeleisen.

one scholar, as of the others to the composition of a man; that the valour of both is equal, and their weapons near of a size. Much may be said in answer to these invidious reflections; and I can positively affirm the first to be a falsehood; for, on the contrary, nothing is more certain, than that it requires greater layings out, to be free of the critics company, than of any other you can name. For as to be a true beggar, it will cost the richest candidate every groat he is worth; so before one can commence a true critic, it will cost a man all the good qualities of his mind; which, perhaps, for a less purchase, would be thought but an indifferent bargain.

Having thus amply proved the antiquity of criticism, and described the primitive state of it; I shall now examine the present condition of this empire, and shew how well it agrees with its ancient self. A certain author, whose works have many ages since been entirely lost, does, in his fifth book and eighth chapter, say of critics, that „*their writings are the mirrors of learning*“ [35]). This I understand in a literal sense; and suppose our author must mean, that whoever designs to be a perfect writer, must inspect into the book of critics, and correct his invention there as in a mirror. Now, whoever considers that the mirrors of the ancients were made of brass, and *sine Mercurio*, may presently apply the two principle qualifications of a true modern critic; and, consequently, must needs conclude, that these have always been, and must be for ever the same. For brass is an emblem of duration; and, when it is skilfully burnished, will cast reflexions from its own superficies, without any assistance of mercury from behind. All the other talents of a critic will not require a particular mention, being included, or easily deducible to these. However, I shall conclude with three maxims, which may serve both as characteristics to distinguish a true modern critic from a pretender, and will be also of admirable use to those worthy spirits who engage in so useful and honourable an art.

The first is, that criticism, contrary to all other faculties of

35) Eine Anführung, nach Art eines grossen Schriftstellers. Vide Bentley's Dissertation etc.

the intellect, is ever held the truest and best, when it is the very first result of the critic's mind; as fowlers reckon the first aim for the surest, and seldom fail of missing the mark[36]), if they stay not for a second.

Secondly, the true critics are known by their talent of swarming about the noblest writers; to which they are carried merely by instinct, as a rat to the best cheese, or a wasp to the fairest fruit. So when the king is on horseback, he is sure to be the dirtiest person of the company; and they that make their court best, are such as bespatter him most.

Lastly, A true critic, in the perusal of a book, is like a dog at a feast, whose thoughts and stomach are wholly set upon what the guests fling away, and consequently is apt to snarl most when there are the fewest bones.

Thus much, I think, is sufficient to serve by way of address to my patrons, the true modern critics; and may very well atone for my past silence, as well as that which I am like to observe for the future. I hope I have deserved so well of their whole body, as to meet with generous and tender usage at their hands. Supported by which expectation I go on boldly to pursue those adventures already begun.

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36) *to miss the mark*, das Ziel verfehlen.

SECTION IV.

A TALE OF A TUB.

I have now, with much pains and study conducted the reader to a period where he must expect to hear of great revolutions. For, no sooner [1]) had our learned brother, so often mentioned, got a warm house of his own over his head, than he began to look big, and take mightily upon [2]) him; insomuch that unless the gentle reader, out of his great candour, will please a little to exalt his idea, I am afraid he will henceforth hardly know the hero of the play, when he happens to meet him; his port, his dress, and his mien, being so much altered.

He told his brothers, he would have them to know that he was their elder, and consequently his father's sole heir; nay, awhile after, he would not allow them to call him brother, but Mr. Peter: and then he must be styled Father Peter; and sometimes, My Lord Peter. — To support this grandeur, which he soon began to consider, could not be maintained without a better *fonde* than what he was born to; after much thought, he cast about [3]) at last to turn projector and virtuoso; wherein he so well succeeded, that many famous discoveries, projects, and machines, which bear great vogue [4]) and practice at present in the world, are owing entirely to Lord Peter's invention. I will deduce the best account I have been able to collect of the chief amongst them; without considering much the order they came out in; because, I think, authors are not well agreed as to that point.

I hope, when this treatise of mine [5]) shall be translated into foreign languages, (as I may without vanity affirm that the labour of collecting, the faithfulness in recounting, and the great use-

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1) *no sooner than*, kaum. — 2) *to take upon*, sich anmassen (sich brüsten). 3) *to cast about*, auf Mittel und Wege sinnen, überlegen. — 4) *to bear great vogue*, grossen Ruf haben. — 5) *mine*, statt *me*.

fulness of the matter to the public, will amply deserve that justice,) that the worthy members of the several academies abroad, especially those of France and Italy, will favourably accept these humble offers for the advancement of universal knowledge. I do also advertise the most reverend fathers the eastern missionaries, that I have purely for their sakes made use of such words and phrases, as will best admit an easy turn into any of the Oriental languages, especially the Chinese. And so I proceed with great content of mind, upon reflecting how much emolument this whole globe of earth is like to reap by my labours.

The first undertaking of Lord Peter was, to purchase a large continent [6]), lately said to have been discovered in *terra australi incognita*. This track of land he bought at a very great penny-worth from the discoverers themselves, (though some pretended to doubt whether they had ever been there); and then retailed it into several cantons to certain dealers, who carried over colonies, but were all shipwrecked in the voyage. Upon which Lord Peter sold the said continent to other customers again, and again, and again, and again, with the same success.

The second project I shall [7]) mention, was his sovereign remedy for the worms [8]) especially those in the spleen. The patient was to eat nothing after supper for three nights. As soon as he went to bed, he was carefully to lie on one side; and when he grew weary, to turn upon the other. He must also duly confine his two eyes to the same object; and by no means break wind at both ends together, without manifest occasion. These prescriptions, diligently observed, the worms would void insensibly by perspiration, ascending through the brain.

A third invention was, the erecting of a whispering-office [9]), for the public good and ease of all such as are hypochondriacal, or troubled with the cholic; as likewise of all eves-droppers, physicians, midwives, small politicians, friends falling out, repeat-

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6) *a large continent*, d. i. das Fegfeuer. — 7) *shall*, hier so viel als *will*. — 8) Busse und Absolution sind Hauptmittel gegen die Würmer, vornehmlich bei Hypochondrie (*spleen*). — 9) *whispering-office* bezieht sich auf die Ohrenbeichte.

ing poets, lovers happy, or in despair, bawds, privy-counsellors, pages, parasites, and buffoons; in short, of all such as are in danger of bursting with too much wind. An ass's head [10]) was placed so conveniently that the party affected might easily with his mouth accost either of the animal's ears; which he was to apply close for a certain space, and, by a fugitive faculty, peculiar to the ears of that animal, receive immediate benefit, either by eructation, or expiration, or evomition [11]).

Another very beneficial project of Lord Peter's was, an office of insurance [12]) for tobacco-pipes, martyrs of the modern zeal, volumes of poetry, shadows, — — — — — — and rivers; that these, nor any of these, shall receive damages by fire. From whence our friendly societies may plainly find themselves to be only transcribers from this original: though the one and the other have been of great benefit to the undertakers, as well as of equal advantage to the public.

Lord Peter was also held the original author of puppets and raree-shews [13]); the great usefulness whereof being so generally known, I shall not enlarge farther upon this particular.

But another discovery for which he was much renowned, was his famous universal pickle [14]). For, having remarked how your common pickle, in use among house-wives, was of no further benefit than to preserve dead flesh, and certain kind of vegetables; Peter, with great cost, as well as art, had contrived a pickle proper for houses, gardens, towns, men, women, children, and cattle, wherein he could preserve them as sound as insects in amber. Now this pickle, to the taste, the smell, and the sight, appeared exactly the same with what is in common service for beef, and butter, and herrings, and has been often that way

10) *ass's head*, d. i. ein Pfaffenkopf, der Priester, der die Ohrenbeichte hat. — 11) Wenn der Pfaffe sich nämlich Alles hatte beichten lassen, so verschaffte er dem Sünder Erleichterung, indem er ihm seine Sünden vergab. — 12) *an office of insurance*, d. i. der Ablasskram, dessen grosse Missbräuche Anlass zur Reformation gaben. — 13) *puppets and raree-shews*, d. h. die Mönchsgaukeleien, lächerlichen Processionen bei den Papisten. — 14) *universal pickle*, d. i. das Weihwasser.

applied with great success; but for its many sovereign virtues was quite a different thing. For Peter would put in a certain quantity of his powder pimperlin-pimp [15]), after which it never failed of success. The operation was performed by *spargefaction* [16]), in a proper time of the moon. The patient who was to be pickled, if it were a house, would infallibly be preserved from all spiders, rats, and weazels; if the party affected were a dog, he should be exempt from mange, and madness, and hunger. It also infallibly took away all scabs and lice, and scalded heads from children, never hindering the patient from any duty, either at bed or board [17]).

But of all Peter's rarities, he most valued a certain set [18]) of bulls [19]), whose race was by great fortune preserved in a lineal descent from those that guarded the golden fleece; though some, who pretended to observe them curiously, doubted the breed had not been kept entirely chaste, because they had degenerated from their ancestors in some qualities, and had acquired others very extraordinary, but a foreign mixture. The bulls of Colchos are recorded to have brazen feet; but whether it happened by ill pasture and running; by an allay from intervention of other parents; from stolen intrigues; whether a weakness in their progenitors had impaired the seminal virtue, or by a decline necessary through a long course of time, the originals of nature being depraved in these latter sinful ages of the world; whatever was the cause, it is certain that Lord Peter's bulls were extremely vitiated by the rust of time in the metal of their feet, which was now sunk into common lead [20]).

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15) Weil Weihwasser blos durch die Einsegnung von gewöhnlichem Wasser unterschieden ist, so sagt Swift, dass sein Pöckel durch das Pulver von Pimperlin-Pimp von neuer Wirksamkeit sei, obwohl es hinsichtlich der Farbe und des Geruchs von der gewöhnlichen Pöckelbrühe gar nicht verschieden wäre. — 16) *spargefaction*, Besprengen. — 17) *board*, Tisch. — 18) *set*, Art, Gattung. — 19) *bulls*, d. h. päpstliche Bullen; statt Stier sagt man auch Bull, daher die Anspielung des Folgenden. — 20) *common lead*, d. h. das bleierne Siegel an den päpstlichen Bullen.

However, the terrible roaring, peculiar to their lineage, was preserved; as likewise that faculty of breathing out[21]) fire from their nostrils; which notwithstanding many of their detractors took to be a feat of art, and to be nothing so terrible as it appeared; proceeding only from their usual course of diet, which was of squibs and crackers[22]). However, they had two peculiar marks which extremely distinguished them from the bulls of Jason[23]), and which I have not met together in the description of any other monster, beside that in Horace: —

Varias inducere plumas; and
Atrum definit in piscem.

For these had fishes' tails; yet upon occasion could outfly any bird in the air. Peter put these bulls upon several employs. Sometimes he would set them a roaring, to frighten naughty boys[24]), and make them quiet. Sometimes he would send them out upon errands of great importance, where it is wonderful to recount, and perhaps the cautious reader may think much to believe it; an *appetitus sensibilis*, deriving itself through the whole family, from their noble ancestors, guardians of the golden fleece; they continued so extremely fond of gold, that if Peter sent them abroad, though it were only upon a compliment, they would roar, and spit, and belch, and piss, and fart, and snivel out fire, and keep a perpetual coil[25]), till you flung them a bit of gold; but then, *pulveris exigui jactu*, they would grow calm and quiet as lambs. In short, whether by secret connivance, or

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21) *breathing out;* das Particip steht hier statt des Infinitivs. — 22) *squibs and crackers*, Raketen und Schwärmer; hiermit meint Swift die päpstlichen Bullen, oder vielmehr die päpstlichen Bannstrahlen, Excommunicationen; diese waren mit einem bleiernen Siegel und dem Siegel eines Fischers versehen, desshalb heisst es weiterhin, dass sie bleierne Füsse und Fischschwänze hätten. Dass die Päpste namentlich auf die Deutschen Bannstrahlen schleuderten, ist bekannt; man erinnere sich z. B. an Luther; die Bannbullen von 1521 und 1526. — 23) Jason, Sohn Aesons und der Alcimede. — 24) *to frighten naughty boys*, d. h. Kaiser, Könige, andere Fürsten u. s. w., die dem päpstlichen Interesse im Wege stehen. — 25) *coil*, Lärm, Geräusch.

encouragement from their master, or out of their own liquorish affection to gold, or both, it is certain they were no better than a sort of sturdy, swaggering beggars; and where they could not prevail to get an alms, would make women miscarry, and children fall into fits[26]); who, to this very day, usually call spirits and hobgoblins by the name of bull-beggars. They grew at last so very troublesome to the neighbourhood, that some gentlemen of the northwest[27]) got a parcel[28]) of right English bull-dogs, and baited them so terribly, that they felt it ever after.

I must needs mention one more of Lord Peter's projects, which was very extraordinary, and discovered him to be master of a high reach and profound invention. Whenever it happened that any rogue of Newgate was condemned to be hanged, Peter would offer him a pardon for a certain sum of money, which when the poor caitiff had made all shifts[29]) to scrape up[30]) and send, his lordship would return a piece of paper in this form[31]):

„*To all mayors, sheriffs, jailors, constables, bailiffs, hangmen &c.*
„*Whereas we are informed that A. B. remains in the hands of*
„*you, or any of you, under the sentence of death; we will and*
„*command you, upon sight hereof, to let the said prisoner de-*
„*part to his own habitation, whether he stands condemned for*
„*murder, sodomy, rape, sacrilege, incest, treason, blasphemy &c.;*
„*for which this shall be your sufficient warrant. And if you fail*
„*hereof, G— d—mn*[32]) *you and yours to all eternity. And so*
„*we bid you heartily farewell. Your most humble man's man,*
Emperor Peter."

The wretches trusting to this, lost their lives and money too.

I desire of those whom the learned among posterity will appoint for commentators upon this elaborate treatise, that they will proceed with great caution upon certain dark points, wherein

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26) *fit*, Paroxismus, Ohnmacht. — 27) Diess bezieht sich auf den König v. England, Heinrich VIII. und Eduard VI. (reg. von 1547 bis 1553), und andere Fürsten. — 28) *parcel*, Haufen, Menge. — 29) *to make shift*, sich bemühen, helfen. — 30) *to scrape up*, aufbringen. — 31) Diess ist die Copie einer Generalabsolution, unterzeichnet: *Servus Servorum.* — 32) *G— d—mn*, d. h. *God damn.*

all who are not *vere adepti*, may be in danger to form rash and hasty conclusions; especially in some mysterious paragraphs, where certain *arcana* are joined for brevity's sake, which in the operation must be divided. And I am certain, that future sons of art will return large thanks to my memory, for so grateful, so useful an *invendo*.

It will be no difficult part to persuade the reader, that so many worthy discoveries met with great success in the world; though I may[33]) justly assure him, that I have related much the smallest number: my design having been only to single out such as will be of most benefit for public imitation, or which best served to give some idea of the reach and wit of the inventor. And therefore it need not be wondered, if by this time Lord Peter was become exceeding rich. But, alas! he had kept his brain so long and so violently upon the rack[34]), that at last it shook itself, and began to turn round for a little ease. In short, what[35]) with pride, projects, and knavery, poor Peter was grown distracted, and conceived the strangest imaginations in the world. In the height of his fits (as it is usual with those who run mad out of pride) he would call himself God Almighty[36]), and sometimes monarch of the universe. I have seen him (says my author) take three old high crowned hats[37]), and clap them all on his head three story[38]) high, with a huge bunch of keys at his girdle[39]), and an angling-rod in his hand. In which guise, whoever went to take him by the hand, in the way of salutation,

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33) *may* drückt hier eine Möglichkeit aus, daher bedeutet es soviel als können. — 34) *to keep upon the rack*, foltern. — 35) *what* steht hier in der Bedeutung theils — theils, und man muss es sich vor *projects* wiederholt denken. — 36) Von dem Papst sagen die Kanonisten: *Est Deus in terra, Est ut Deus in terra, Vicarius Christi.* — 37) *high crowned hats*, d. i. die dreifache päpstliche Krone. — 38) *story*, Stockwerk. — 39) *bunch of keys*, d. h. die Schlüssel der Kirche. Die Kirche ist hier genommen für die Himmelspforte, denn die Himmelsschlüssel sind vom Papste in Folge dessen, was Christus sagte, genommen: Und ich will dir die Schlüssel des Himmelreichs geben u. s. w. Matth. 16, 19. Diese Stelle ist von den Päpsten ganz falsch aufgefasst worden.

Peter with much grace, like a well educated spaniel [40]), would present them with his foot [41]); and if they refused his civility, then he would raise it as high as their chops, and give them a damned kick in the mouth, which hath ever since been called a salute. Whoever walked by, without paying him their compliments, having a wonderful strong breath, he would blow their hats off into the dirt. Meantime his affairs at home went upside down, and his two brothers had a wretched time; where his first *boutade* [42]) was to kick both their wives [43]) one morning out of doors, and his own too; and in their stead, gave orders to pick up the first three strollers [44]) could be met with in the streets. Awhile after, he nailed up the cellar door, and would not allow his brothers a drop of drink to their victuals [45]).

Dining one day at an alderman's in the city, Peter observed him expatiating after the manner of his brethren, in the praises of his sirloin of beef. „*Beef,*" said the sage magistrate, „*is the „king of meat; beef comprehends in it the quintessence of part-„ridge, and quail, and venison, and pheasant, and plumb-pud-„ding, and custard.*" When Peter came home, he would needs take the fancy of cooking up this doctrine into use, and apply the precept, in default of a sirloin, to his brown loaf. „*Bread,*" says he, „*dear brothers, is the staff of life; in which „bread is contained, inclusive, the quintessence of beef, mutton, „veal, venison, partridge, plumb-pudding, and custard; and to „render all complete, there is intermingled a duo quantity of*

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40) *spaniel,* Wachtelhund. — 41) *foot* bezieht sich hier auf das Pantoffelküssen bei'm Papste. — 42) Das französische Wort *boutade* bedeutet einen plötzlichen Streich, oder das unerwartete Ausschlagen eines Pferdes. — 43) *both their wives*, bezieht sich auf das Cölibat; nachdem dieses eingeführt war, so führten die römischen Geistlichen, nebst dem Hauptpastor zu Rom, dem Papste, ein schlechtes, ausschweifendes Leben. Vgl. Theiner: Die Einführung der erzwungenen Ehelosigkeit bei den christlichen Geistlichen etc. Altenburg 2 BB. 8. 1828. — 44) *stroller,* Gassenhure. — 45) *a drop of drink* bezieht sich auf das Verbot des Kelches; der Papst meinte, das Blut sei schon im Brode enthalten, und das Brod sei der wahre und ganze Leib Christi.

„*water, whose crudities are also corrected by yeast or barm;*
„*through which means it becomes a wholesome fermented liquor*
„*diffused through the mass of the bread.*“ Upon the strength of these conclusions, next day at dinner was the brown loaf served up in all the formality of a city-feast. „*Come, brothers,*“ (said Peter) „*fall to, and spare not; here is excellent good*
„*mutton*[46]*: or hold, now my hand is in I'll help you.*“ At which word, in much ceremony, with fork and knife, he carves out two good slices of a loaf, and presents each on a plate to his brothers. The elder of the two, not suddenly entering into Lord Peter's conceit, began with very civil language to examine the mystery. „*My lord,* (said he) „*I doubt with great submis-*
„*sion, there may be some mistake.*“ „*What,*“ (says Peter) „*you are pleasant; come then, let us hear this jest your head is*
„*so big with.*“ „*None in the world, my lord; but unless I am*
„*very much deceived, your lordship was pleased awhile ago, to*
„*let fall a word about mutton, and I would be glad to see it*
„*with all my heart.*“ „*How,*“ (said Peter, appearing in great surprise), „*I do not comprehend this at all.*“ Upon which the younger interposing[47]) to set the business aright[48]), „*My*
„*lord,*“ (said he) „*my brother I suppose is hungry, and longs*
„*for the mutton your lordship hath promised us to dinner.*“
„*Pray,*“ (said Peter) „*take me along with you. Either you*
„*are both mad, or disposed to be merrier than I approve of.*
„*If you there do not like your piece, I will carve you another,*
„*though I should take that to be*[49]*) the choice bit of the whole*

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46) *good mutton* bezieht sich auf die Transubstantiation, nach welcher Brod und Wein durch die Consecration so verwandelt werden, dass sie den nämlichen Leib und das nämliche Blut in den Leib verwandeln, den Maria geboren hat. Diese Lehre wurde 1215 auf dem Concil. Lateranense unterstützt durch Einführung des Frohnleichnamfestes 1264 durch Urban IV., nochmals eingeführt 1305 durch Clemens V. Die evangelische Kirche verwarf diese Lehre, weil sie zur Verherrlichung des Priesterthums ersonnen ist, ohne Grund in der heil. Schrift. — 47) *to interpose*, sich in's Mittel schlagen, unterbrechen. — 48) *to set aright*, wieder aufrichten, hier so viel als: auseinandersetzen. — 49) *I should take that to be etc.*, ich würde glauben, halten, dass u. s. w., mit dem Infinitiv.

„*shoulder.*“ „*What then, my lord,*“ (replied the first) „*it „seems this is a shoulder of mutton all this while.*“ „*Pray, sir,*“ (says Peter), „*eat your victuals, and leave off*[50]) *your imper- „tinence, if you please; for I am not disposed to relish it at „present.*“ But the other could not forbear, being over provoked at the affected seriousness of Peter's countenance. „*By „G—, my lord,*“ (said he) „*I can only say, that to my eyes, „and fingers, and teeth, and nose, it seems to be nothing but a „crust of bread.*“ Upon which the second put in his word: „*I never saw a piece of mutton in my life, so nearly resembling „a slice from a twelve-penny loaf.*“ „*Look ye, gentlemen,*“ (cries Peter in a rage) „*to convince you, what a couple of „blind, positive, ignorant, wilful puppies you are, I will use but „this plain argument: by G—, it is true, good, natural mutton „as any in Leadenhall-market, and G— confound*[51]) *you both „eternally, if you offer*[52]) *to believe otherwise.*“ Such a thundering proof as this left no further room for objection. The two unbelievers began to gather[53]) and pocket up their mistake as hastily as they could. „*Why, truly,*“ (said the first) „*upon „more mature consideration*“ — „*Aye,*“ (says the other, interrupting him) „*now I have thought better on the thing, your „lordship seems to have a great deal of reason*[54]). „*Very well,*“ (said Peter). „*Here boy, fill me a beer-glass of claret*[55]); „*here's to you both*[56]) *with all my heart.*“ The two brethren much delighted to see him so readily appeased, returned their most humble thanks, and said they would be glad to pledge[57])

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50) *to leave off*, aufgeben, einstellen, abstehen. — 51) *to confound*, vernichten. Eine Redensart ist: *confound me*, hol' mich der Henker! — 52) *to offer*, in Verbindung mit einem Infinitiv, bedeutet so viel als: im Begriff seyn, sich unterfangen u. s. w.; bisweilen wird es auch durch wollen übersetzt. — 53) *to gather*, sammeln, zusammennehmen, hier wohl so viel als: zurücknehmen. — 54) *a great deal of reason*, viel Vernunft, d. i. sehr vernünftig. (Nimmt man letztere Bedeutung an, dann muss man im Deutschen hier *to have* durch seyn übersetzen.) — 55) *claret*, Claret, bleichrother Wein. — 56) *here's to you both etc.* übersetze man, als wenn da stände: *I drink it to you etc.*, ich trinke es euch zu. — 57) *to pledge*, zutrinken, erwiedern.

his lordship. „*That you shall,*“ (said Peter) „*I am not a „person to refuse you any thing that is reasonable. Wine mo- „derately taken*[58]*, is a cordial. Here is a glass a-piece for „you; it is true natural juice from the grape, none of your „damned vintner's brewings.*“ Having spoke thus, he presented to each of them another large dry crust, bidding them drink it off, and not be bashful; for it would do them no hurt. The two brothers, after having performed the usual office, in such delicate conjunctures, of staring a sufficient period at Lord Peter, and each other, and finding how matters were likely to go, resolved not to enter on a new dispute, but let him carry the point as he pleased: for he was now got into one of his mad fits: and to argue or expostulate further, would only serve to render him a hundred times more untractable.

I have chosen to relate this worthy matter in all its circumstances; because it gave a principal occasion to that great and famous rupture[59], which happened about the same time among these brethren[60], and was never afterwards made up[61]. But of that I shall treat at large[62] in another section.

However, it is certain, that Lord Peter, even in his lucid intervals, was very lewdly given[63] in his common conversation, extreme wilful and positive[64]; and would at any time rather argue[65] to the death, than allow himself to be[66] once in an error. Besides, he had an abominable faculty of telling huge palpable lies upon all occasions; and swearing not only to the truth, but cursing the whole company to hell, if they pretended

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58) *to take (a glass of) wine*, Wein trinken. — 59) *famous rupture*, hierunter ist die Reformation zu verstehen. — 60) Statt *brethren* sagt man *brothers* im fig. Sinne, wenn von eigentlichen Brüdern die Rede ist; *brethren* sagt man aber im kirchlichen Sinne oder von Bundesgenossen. — 61) *to make up*, ausmachen, beilegen. — 62) *at large*, weitläufig. — 63) *was lewdly given*, war böse gesinnt (zeigte sich böse). — 64) *positive*, eigensinnig, rechthaberisch. — 65) *to argue*, streiten. — 66) *to be* steht hier, weil auf *to allow* der Accusativ mit dem Infinitiv gesetzt wird; diese Construction findet besonders statt, nach den Verbis, die ein Befehlen, Zugestehen bezeichnen.

to make the least scruple of believing him[67]). One time he swore he had a cow at home, which gave as much milk at a meal as would fill three thousand churches; and what was yet more extraordinary, would never turn sour[68]). Another time he was telling of an old sign-post[69]) that belonged to his father, with nails and timber enough on it to build sixteen large men of war[70]). Talking one day of Chinese waggons, which were made so light as to sail over mountains: „*Z—ds,*“ (said Peter) „*where's the wonder of that? by G—, I saw a large house of* „*lime and stone travel over sea and land* (*granting that it stop-* „*ped sometimes to bait*) *above two thousand German leagues*[71]).“ And that which was the good of it, he would swear desperately all the while, that he never told a lie in his life; and at every word, „*By G—, gentlemen, I tell you nothing but the truth;* „*and the d—l*[72]) *broil them eternally, that will not believe me.*“

In short, Peter grew so scandalous, that all the neighbourhood began in plain words to say, „*he was no better than* „*a knave.*“ And his two brothers, long weary of his ill usage, resolved at last to leave him. But first they humbly desired a copy of their father's will, which had now lain by neglected time out of mind. Instead of granting this request, he called them damned sons of whores, rogues, traitors, and the rest of the vile names he could muster up[73]). However, while he was abroad one day upon his projects, the two youngsters

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67) Der Papst glaubt, er sei infallibel, obwohl seine Unfehlbarkeit *in cathedra* nur von einem Theile der katholischen Kirche anerkannt und als Kirchengesetz nie ausgesprochen ist. — 68) *to turn sour*, sauer werden. — Unter der Milch, die hier genannt wird, ist die Milch der Jungfrau Maria zu verstehn, welche an vielen Orten gefunden wird; Swift stellt diess unter der Allegorie einer Kuh dar, *which gave as much milk etc.* — 69) *sign-post*, Wegweiser, Meilenzeiger; hierunter ist das Kreuz unsers Herrn Jesu Christi zu verstehen; die Nägel und das Holz des Kreuzes Christi werden in grosser Menge gefunden. — 70) *men of war*, Kriegsschiffe. — 71) Unter *large house etc.* ist die Loretto-Capelle zu verstehen, welche die Engel von Nazareth nach Loretto getragen haben sollen. — 72) *d—l, i. e. devil.* — 73) *to muster up*, aufbieten.

watched their opportunity [74]), made a shift to come at the will, and took a *copia vera* [75]); by which they presently saw how grossly they had been abused; their father having left them equal heirs, and strictly commanded, that whatever they got, should lie in common among them all. Pursuant to which, their next enterprize was, to break open the cellar-door, and get a little good drink, to spirit and comfort their hearts [76]). In copying the will, they had met another precept against whoring, divorce, and separate maintenance: upon which their next work was, to discard their concubines, and send for their wives [77]). Whilst all this was in agitation, there enters a solicitor from Newgate, desiring Lord Peter would please to procure a pardon for a thief was to be hanged to-morrow. But the two brothers told him, he was a coxcomb to seek pardons from a fellow who deserved to be hanged much better than his client; and discovered all the method of that imposture, in the same form I delivered it awhile ago; advising the solicitor to put his friend upon obtaining a pardon from the king [78]). In the midst of all this clutter and revolution, in comes Peter with a file of dragoons [79]) at his heels; and gathering from all hands what was in the wind, he and his gang, after several millions of scurrilities and curses, not very important here to repeat, by main force very fairly kicks them both out of doors [80]), and would never let them come under his roof from that day to this.

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74) *to watch an opportunity*, die Gelegenheit abpassen oder wahrnehmen. — 75) *copia vera*, d. i. die Uebersetzung der Bibel durch die Reformatoren. — 76) D. h. sie nahmen den Kelch bei'm Abendmahl wieder an, nun hatten sie das ganze Testament. — 77) *to send for their wives*, d. h. die Ehe der Geistlichen führten sie wieder ein; Luther machte bekanntlich damit den Anfang. — 78) *from the king*, d. h. sie sollten die Gnade Gottes anflehen, der allein vergeben kann, nicht aber des Papstes Gnade. — 79) *dragoons*. Unter diesen wird die weltliche Macht gemeint, welche der Papst gegen die Reformatoren brauchte. — 80) Der Papst schloss alle die aus der Kirchengemeinschaft aus, die nicht römisch gesinnt waren, und nannte sie Ketzer.

SECTION V.

A DIGRESSION IN THE MODERN KIND.

We whom the world is pleased to honour with the title of modern authors, should never have been able to compass [1]) our great design of an everlasting remembrance, and never-dying fame, if our endeavours had not been so highly serviceable to the general good of mankind. This, O universe! is the adventurous attempt of me thy secretary.

— — *Quemvis perferre laborem*
Suadet, et inducit noctes vigilare serenas.

To this end, I have some time since, with a world of pains and art, dissected the carcass of human nature, and read many useful lectures upon the several parts, both containing and contained; till at last it smelt so strong, I could preserve it no longer. Upon which I have been at a great expense to fit up all the bones with exact contexture, and in due symmetry; so that I am ready to shew a very compleat anatomy thereof to all curious gentlemen and others. But not to digress farther in the midst of a digression, as I have known some authors inclose digressions in one another, like a nest of boxes [2]); I do affirm, that, having carefully cut up human nature, I have found a very strange, new, and important discovery; that the public good of mankind is performed by two ways, instruction and diversion. And I have farther proved in my said several readings, (which perhaps the world may one day see, if I can prevail on any friend to steal a copy, or on certain gentlemen of my admirers, to be very importunate), that, as mankind is now disposed, he receives much greater advantage by being diverted than instructed; his epidemical diseases being *fastidiosity*, *amorphy*, and *oscitation*; whereas in the present universal empire of wit and learning, there seems but little matter left for instruction. However, in compliance with a lesson of great age and authority, I have

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1) *to compass*, zu Stande bringen. — 2) *a nest of boxes*, ein Satz Schachteln.

attempted carrying [3]) the point in all its heights; and accordingly throughout this divine treatise, have skilfully kneaded up both together with a layer of *utile*, and a layer of *dulce*.

When I consider how exceedingly our illustrious moderns have eclipsed the weak glimmering lights of the ancients, and turned them out of the road of all fashionable commerce, to a degree, that our choice town wits, of most refined accomplishments, are in grave dispute, whether there have been ever any ancients or no [4]); in which point we are like to receive wonderful satisfaction from the most useful labours and lucubrations of that worthy modern, Dr. B—tley [5]): I say, when I consider all this, I cannot but [6]) bewail, that no famous modern hath ever yet attempted an universal system in a small portable volume, of all things that are to be known, or believed, or imagined, or practised in life. I am however forced to acknowledge, that such an enterprize was thought on some time ago by a great philosopher of O. Brazil [7]). The method he proposed, was by a certain curious receipt, a nostrum, which, after his untimely death, I found among his papers; and do here, out of [8]) my great affection to the modern learned, present them with it; not doubting it may one day encourage some worthy undertaker.

„*You take fair correct copies, well bound in calf-skin, and „lettered at the back, of all modern bodies of arts and sciences „whatsoever, and in what language you please. These you distil „in balneo Mariae infusing quintessence of popy q. s. toge„ther with three pints* [9]) *of lethe, to be had from the apothe„caries. You cleanse away carefully the sordes and caput „mortuum, letting all that is volatile evaporate. You preserve*

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3) *carrying*, statt *to carry*. — 4) *no* steht statt *not*, nach *whether — or*, ob — oder. — 5) *B-tley*, i. e. *Bentley*. — 6) *but* in Verbindung mit *cannot*, deutet auf Nothwendigkeit hin, sie mag entspringen, aus welchem Grunde sie will. *I cannot but bewail* hiesse demnach: so kann ich nicht umhin zu bedauern, oder: ich muss bedauern. — 7) *O. Brazil* ist eine fingirte Insel. — 8) *out of*, wofür auch bisweilen (aber selten) *out from* und bei Dichtern *from out* steht, zeigt figürlich einen Ursprung und einen Bewegungsgrund an. — 9) *pint*, Nösel.

„only the first running[10]*, which is again to be distilled seven-*
„teen times, till what remains will amount to about two drachms.
„This you keep in a glass vial hermetically sealed, for[11]*) one*
„and twenty days; then you begin your catholic regimen, taking
„every morning fasting (first shaking the vial) three drops of
„this elixir, snuffing it strongly up your nose. It will dilate
„itself about the brain (where there is any) in fourteen minutes,
„and you immediately perceive in your head an infinite number
„of abstracts, summaries, compendiums, extracts, collections,
„medulla's, excerpta quaedam's, storilegà's, and the
„like, all disposed into great order, and reducible upon paper.“

I must needs own, it was by the assistance of this arcanum that I, though otherwise *impar*, have adventured upon so daring an attempt; never achieved or undertaken before, but by a certain author, called Homer; in whom, though otherwise a person not without some abilities, and for an ancient, of a tolerable genius, I have discovered many gross errors, which are not to be forgiven his very ashes, if by chance any of them are left. For, whereas we are assured, he designed his work for a compleat body of all knowledge, human, divine, political, and mechanic[12]); it is manifest, he hath wholly neglected some, and been very imperfect in the rest. For, first of all, as eminent a cabalist as his disciples would represent him, his account of the *opus magnum* is extremely poor and deficient; he seems to have read but very superficially either *Sendivogus*, *Behmen*, or *Anthroposophia theomagica*[13]). He is also quite mistaken about the *sphaera pyroplastica*, a neglect not to be atoned for; and, if the reader will admit so severe a censure, *vix crederem autorem hunc unquam audivisse ignis vocem.* His failings are not less prominent in several parts of the mechanics; for, having read his

10) *running*, Fliessen, hier so viel als Abguss. — 11) *for*, in Beziehung auf Zeitdauer, ist gleichbedeutend mit dem deutschen auf, hindurch, lang. — 12) In Xenophon's *Conviv.* c. IV, 6. heisst es: ἴστε γὰρ δήπου, ὅτι Ὅμηρος ὁ σοφώτατος πεποίηκε σχεδόν περὶ πάντων τῶν ἀνθρωπίνων. — 13) *Anthroposophia theomagica*, eine Abhandlung, verfasst von einem Welschen Edelmann aus Cambridge; sein Name war vielleicht Vaughan; dies Werk ist ausserordentlich schwülstig geschrieben, wie vielleicht noch nie eins wieder geschrieben worden ist.

writings with the utmost application usual among modern wits, I could never yet discover the least direction about the structure of that useful instrument, a save-all [14]). For want of which, if the moderns had not lent their assistance, we might yet have wandered in the dark; but I have still behind a fault far more notorious to tax this author with; I mean, his gross ignorance in the common laws of this realm, and in the doctrine as well as discipline of the church of England: a defect indeed, for which both he and all the ancients stand most justly censured by my worthy and ingenious friend Mr. W-tt-n, Bachelor of Divinity, in his incomparable treatise of ancient and modern learning: a book never to be sufficiently valued, whether we consider the happy turns and flowings of the author's wit, the great usefulness of his sublime discoveries upon the subject of flies and spittle, or the laborious eloquence of his style. And I cannot forbear [15]) doing that author the justice of my public acknowledgments, for the great helps and liftings I had out of this incomparable piece, while I was penning this treatise.

But, besides these omissions in Homer already mentioned, the curious reader will also observe several defects in that author's writings, for which he is not altogether so accountable. For whereas every branch of knowledge has received such wonderful acquirements since his age, especially within these last three years, or thereabouts, it is almost impossible, he could be so very perfect in modern discoveries as his advocates pretend. We freely acknowledge him to be the inventor of the compass, of gunpowder, and the circulation of the blood. But I challenge any of his admirers, to shew me in all his writings a compleat account of the spleen. Does he not also leave us wholly to seek in the art of political wagering? What can be more defective and unsatisfactory than his long dissertation upon tea? And as to his method of salivation without mercury, so much celebrated of late, it is to my own knowledge and experience, a thing very little to be relied on.

It was to supply such momentous defects, that I have been

14) *save-all*, der Lichterknecht, das Profitchen. — 15) *I cannot forbear*, ich kann nicht umhin.

prevailed on, after long solicitation, to take pen in hand; and I dare venture to promise, the judicious reader shall find nothing neglected here, that can be of use upon any emergency of life. I am confident to have included and exhausted all that human imagination can rise or fall to. Particularly, I recommend to the perusal of the learned, certain discoveries that are wholly untouched by others; whereof I shall only mention among a great many more, my new help of smatterers; or, the art of being deep learned, and shallow read; — A curious invention about mouse-traps; — An universal rule of Reason: or, Every man his own carver; together with a most useful engine for catching of owls. All which the judicious reader will find largely treated on in the several parts of this discourse.

I hold myself obliged to give as much light as is possible, into the beauties and excellencies of what I am writing; because it is become the fashion and humour most applauded among the first authors of this polite and learned age, when they would correct the ill-nature of critical, or inform the ignorance of courteous readers. Besides, there have been several famous pieces lately published, both in verse and prose, wherein, if the writers had not been pleased, out of their great humanity and affection to the public, to give us a nice detail of the sublime and the admirable they contain, it is a thousand to one, whether we should ever have discovered one grain of either. For my own particular, I cannot deny, that whatever I have said upon this occasion, had been more proper in a preface, and more agreeable to the mode, which usually directs it there. But I here think fit to lay hold on that great and honourable privilege of being the last writer; I claim an absolute authority in right, as the freshest modern, which gives me a despotic power over all authors before me. In the strength of which title, I do utterly disapprove and declare against that pernicious custom, of making the preface a bill of fare to the book. For I have always looked upon it as a high point of indiscretion in monster-mongers, and other retailers of strange sights, to hang out a fair large picture over the door, drawn after the life, with a most eloquent description underneath. This hath saved me many a threepence; for my curiosity was fully satisfied, and I never offered to go in,

though often invited by the urging and attending orator, with his last moving and standing piece of rhetoric, „*Sir, upon my „word, we are just going to begin.*“ Such is exactly the fate, at this time, of Prefaces, Epistles, Advertisements, Introductions, Prolegomenas, Apparatus's, To the Readers. This expedient was admirable at first. Our great Dryden has long carried it as far as it would go, and with incredible success. He hath often said to me in confidence, that the world would have never suspected him to be so great a poet, if he had not assured them so frequently in his prefaces, that it was impossible they could either doubt or forget it. Perhaps it may be so: however, I much fear, his instructions have edified out of their place, and taught men to grow wiser in certain points, where he never intended they should [16]): for it is lamentable to behold with what a lazy scorn many of the yawning readers in our age do now-a-days twirl over [17]) forty or fifty pages of preface and dedication (which is the usual modern stint), as if it were so much Latin. Though it must be also allowed, on the other hand, that a very considerable number are known to proceed critics and wits, by reading nothing else; into which two factions, I think, all present readers may justly be divided Now, for myself, I profess to be of the former sort: and therefore, having the modern inclination to expatiate upon the beauty of my own productions, and display the bright parts of my discourse, I thought best to do it in the body of the work; where, as it now lies, it makes a very considerable addition to the bulk [18]) of the volume; a circumstance by no means to be neglected by a skilful writer.

Having thus paid my due deference and acknowledgment to an established custom of our newest authors, by a long digression unsought for, and an universal censure unprovoked; by forcing into the light, with much pains and dexterity, my own excellencies, and other men's default, with great justice to myself, and candour to them; I now happily resume my subject, to the infinite satisfaction both of the reader and the author.

16) *they should*, scil. *grow wiser.* — 17) *to twirl over*, überschlagen. — 18) *bulk*, Grösse.

SECTION VI.

A TALE OF A TUB.

We left Lord Peter in open rupture with his two brethren: both for ever discarded from his house, and resigned to the wide world, with little or nothing to trust to; which are circumstances that render them proper subjects for the charity of a writing pen to work on; scenes of misery ever affording the fairest harvest [1]) for great adventures. And in this the world may perceive the difference between the integrity of a generous author, and that of a common friend. The latter is observed to adhere close [2]) in prosperity, but, on the decline of fortune, to drop suddenly off: whereas the generous author, just on the contrary, finds his hero on the dunghill, from thence by gradual steps raises him to a throne, and then immediately withdraws, expecting not so much as [3]) thanks for his pains. In imitation of which example, I have placed Lord Peter in a noble house, given him a title to wear, and money to spend. There I shall leave him for some time; returning where common charity directs me, to the assistance of his two brothers, at their lowest ebb. However, I shall by no means forget my character of an historian, to follow [4]) the truth, step by step, whatever happens, or whereever it may lead me.

The two exiles, so nearly united in fortune and interest, took a lodging together; where at their first leisure, they began to reflect on the numberless misfortunes and vexations [5]) of their life past; and could not tell, on the sudden, to what failure in their conduct they ought to impute them; when, after some recollection, they called to mind the copy of their father's will,

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1) *harvest*, Ernte, Ertrag; hier so viel als Ausbeute. — 2) *close*, nahe an, fest. — 3) *not so much as*, nicht einmal. — 4) *to follow*, folgen, regiert wie das lateinische *sequor* und das französische *suivre*, einen Accusativ. — 5) *misfortunes and vexations*, d. h. über die Betrügereien des Papstes.

which they had so happily recovered. This was immediately produced, and a firm resolution taken between them, to alter whatever was already amiss, and reduce all their future measures to the strictest obedience prescribed therein. The main body of the will — as the reader cannot easily have forgot[6]) — consisted in certain admirable rules about the wearing of their coats: in the perusal whereof, the two brothers, at every period, duly [illegible]g the doctrine with the practice, there was never seen [illegible] difference between two things; horrible, downright [illegible]gressions of every point. Upon which they both resolved, without farther delay, to fall immediately upon reducing the whole exactly after their father's model.

But here it is good to stop the hasty reader, ever impatient to see the end of an adventure, before we writers can duly prepare him for it. I am to record, that these two brothers began to be distinguished at this time, by certain names. One of them desired to be called Martin[7]), and the other took the appellation of Jack[8]). These two had lived in much friendship and agreement, under the tyranny of their brother Peter; as it is the talent of fellow-sufferers[9]) to do; men in misfortune being like men in the dark, to whom all colours are the same. But when they came forward into the world, and began to display themselves to each other, and to the light, their complexions appeared extremely different; which the present posture of their affairs gave them sudden opportunity to discover.

But here the severe reader may justly tax me as a writer of short memory; a deficiency to which a true modern cannot of necessity be a little subject; because memory, being an employment of the mind upon things past, is a faculty, for which the learned in our illustrious age have no manner of occasion, who deal entirely with invention, and strike all things out of themselves, or at least by collision, from each other: upon which account, we think it highly reasonable to produce our great for-

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6) *forgot*, veraltet statt *forgotten*. — 7) *Martin*, d. i. Martin Luther. — 8) *Jack*, d. i. Hans Calvin. — 9) *fellow-sufferer*, Leidensgenoss.

getfulness, and an argument unanswerable for our great wit. I ought, in method; to have informed the reader, about fifty pages ago, of a fancy, Lord Peter took and infused into his brothers, to wear on their coats whatever trimmings came up in fashion; never pulling off any as they went out of the mode, but keeping on all together; which amounted in time [10]) to a medley, the most antic you [11]) can possibly conceive; and this to a degree, that upon the time of their falling out, there was hardly a thread of the original coat to be seen, but an infinite quantity of lace and ribbands [12]), and fringe, and embroidery, and points; (I mean only those tagged with silver [13]), for the rest fell off). Now this material circumstance having been forgot in due place, as good fortune hath ordered, comes in very properly here, when [14]) the two brothers are just going [15]) to reform their vestures into the primitive state, prescribed by their father's will.

They both unanimously entered upon this great work, looking sometimes on their coats, and sometimes on the will. Martin laying the first hand, at one twitch [16]) brought off a large handful of points; and with a second pull, stripped away ten dozen yards of fringe. But when he had gone thus far, he demurred [17]) awhile. He knew very well, there yet remained a great deal more to be done. However, the first heat being over, his violence began to cool, and he resolved to proceed more moderately in the rest of the work; having already very

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10) *in time*, mit der Zeit. — 11) *you* steht hier in der Bedeutung von man; eben so wird auch *they* manchmal gebraucht. — 12) Zur Zeit der Reformation hatten die Päpste so viel Verzierungen gemacht, dass man kaum etwas von dem Urchristenthume erkennen konnte. — 13) Die silbernen Nesteln sind das Geld, welches die Kirchen reich machte, und diess war die Wurzel des Christenthums unter den Päpsten. Vgl. Spittler's Geschichte des Papstthums. — 14) *when* deutet mehr auf die Zeit, und drückt eine unbestimmte Folge der Dinge aus, *as* dagegen bezeichnet das Aneinandergrenzen von Handlungen. — 15) *are just going*, statt *were just going*, in Begriff waren. — 16) *twitch*, das schnelle Wegzupfen. — 17) *to demur*, aufschieben, *to demur awhile*, so viel als: ein wenig inne halten.

narrowly escaped a swinging rent in pulling off the points, which being [illegible] with silver (as we have observed before), the judicious workman had with much sagacity double sewn, to preserve them from falling. Resolving therefore to rid his coat of a huge quantity of gold lace, he picked up the stitches with much caution and diligently gleaned out all the loose threads as he went; which proved to be a work of time. Then he fell about the embroidered Indian figures of men, women, and children; against which, as you have heard in its due place, their father's testament was extremely exact and severe: these, with much dexterity and application, were, after a while, quite eradicated, or utterly defaced. For the rest, where he observed the embroidery to be worked [18]) so close, as not to be got away without damaging the cloth, or where it served to hide or strengthen any flaw [19]), in the body of the coat, contracted by the perpetual tampering [20]) of workmen upon it, he concluded the wisest course [21]) was, to let it remain; resolving in no case whatsoever, that the substance of the stuff should suffer injury; which he thought the best method for serving the true intent and meaning of his father's will. And this is the nearest account I have been able to collect of Martin's proceedings upon this great revolution.

But his brother Jack, whose adventures will be so extraordinary as to furnish [22]) a great part in the remainder of this discourse, entered upon the matter with other thoughts, and a quite different spirit. For the memory of Lord Peter's injuries produced a degree of hatred [23]) and spite, which had a much greater share of inciting him, than any regards after his father's commands; since these appeared at best only secondary and subservient to the other. However, for this medley of humour, he made a shift to find a very plausible name, honouring it with the title of zeal; which is perhaps the most significant

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18) *to work*, flicken, sticken. — 19) *strengthen any flaw*, wörtlich: die Fluth (oder den Strom) stark zu machen, hier wohl so viel als ein Loch zusammen zu halten. — 20) *tampering*, das Hand-Anlegen, hier so viel als Herumzerren. — 21) *course*, Verfahrungsart. — 22) *as to furnish*, statt *that they furnish*. — 23) *hatred* (sprich hätörd), Hass.

word that hath been ever yet produced in any language; as, I think, I have fully proved in my excellent analytical discourse upon that subject; wherein I have deduced an histori-theo-physilogical account of zeal, shewing how it first proceeded from a notion into a word, and from thence, in a hot summer, ripened into a tangible substance. This work, containing three large volumes in folio, I design very shortly to publish by the modern way of subscription; not doubting but [24]) the nobility and gentry of the land will give me all possible encouragement, having had already such a taste of what I am able to perform.

I record therefore, that brother Jack, brimful of this miraculous compound, reflecting with indignation upon Peter's tyranny, and farther provoked by the despondency of Martin, prefaced his resolution to this purpose. „*What*, (said he) *a „rogue that locked up his drink, turned away our wives, cheated „us of our fortunes, palmed* [25]) *his damned crusts upon us for mut-„ton, and at last kicked us out of doors; must we be in his „fashions with a pox* [26]) *a rascal, besides, that all the street „cries out against.*" Having thus kindled [27]) and inflamed himself as high as possible, and by consequence in a delicate temper for beginning [28]) a reformation, he set about the work immediately, and in three minutes made more dispatch than Martin had done in as many hours. For, courteous reader, you are given to understand, that zeal is never so highly obliged, as when you set it a tearing; and Jack, who doated on that quality in himself, allowed it this time its full swing [29]). Thus it happened, that stripping down a parcel of gold-lace a little too hastily, he rent the main body of his coat from top to bot-

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24) *but* bedeutet sowohl allein, als auch in Verbindung mit *that*, nach *I do not doubt, I question not, I do not deny, it is not impossible* etc. so viel als *that*. Hat nach *to doubt not*, der auf *but* folgende Satz mit dem vorhergehenden einerlei Subject, so wird das Verbum desselben auch in den Infinitiv gesetzt. — 25) *to palm upon*, einem etwas aufheften, eine Nase drehen. — 26) *with a pox*, i. e. *what a pox*, was zum Henker. — 27) *to kindle*, anfeuern. — 28) *for beginning*, statt *to begin*. — 29) *swing*, Lauf.

tom[30]), and whereas his talent was not of the happiest in taking up a stitch, he knew no better way than to darn it again with packthread and a skewer[31]). But the matter was yet infinitely worse (I record it with tears) when he proceeded to the embroidery; for, being clumsy by nature, and of temper impatient; withal beholding millions of stitches that required the nicest hand, and sedatest constitution to extricate; in a great rage he tore off the whole piece, cloth and all, and flung it into the kennel; and furiously thus continuing his career, „*my good brother Martin*," (said he) „*do as I do, for the love of God! strip, tear, pull off, fling off all, that we may appear as unlike that rogue Peter as it is possible. I would not for an hundred pounds carry „the least mark about me, that might give occasion to the neighbours, of suspecting I was related to such a rascal.*" But Martin, who at this time happened to be extremely phlegmatic and sedate, „*begged his brother of all love, not to damage his coat „by any means; for he never would get such another: desired him „to consider, that it was not their business to form their actions „by any reflection upon Peter's, but by observing the rules pre„scribed in their father's will; that he should remember Peter „was still their brother, whatever faults or injuries he had com„mitted; and therefore they should by all means avoid such a „thought, as that of taking measures for good and evil, from no „other rule than of opposition to him: that it was true the testa„ment of their good father was very exact in what related to the „wearing of their coats; yet it was no less penal and strict in pre„scribing agreement, and friendship, and affection between them; „and therefore, if straining a point were at all dispensible, it „would certainly be so, rather to the advance of unity, than in„crease of contradiction.*"

Martin had still proceeded as gravely as he began; and doubtless would have delivered an admirable lecture of morality, which might have exceedingly contributed to my reader's repose both of body and mind (the true ultimate end of ethics),

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30) *from top to bottom*, d. i. von oben bis unten. — 30) *skewer*, Speiler, hölzerner oder eiserner Spiess, hier so viel als Packnadel.

but Jack was already gone a slight shot beyond his patience. And as, in scholastic disputes, nothing serves to rouse the spleen of him that opposes, so much as a kind of pedantic affected calmness in the respondent; disputants being for the most part like unequal scales, where the gravity of one side advances the lightness of the other, and makes it to fly up, and kick the beam: so it happened here, that the weight of Martin's arguments exalted Jack's levity, and made him fly out and spurn against his brother's moderation. In short, Martin's patience put Jack in a rage. But that which most afflicted him, was, to observe his brother's coat so well reduced into the state of innocence; while his own was either wholly rent to his shirt, or those places, which had escaped his cruel clutches [32]), were still in Peter's livery [33]): so that he looked like a drunken beau, half rifled by bullies: or like a fresh tenant [34]) of Newgate, when he has refused the payment of garnish [35]); or like a discovered shoplifter, left to the mercy of Exchange-women [36]); or like a bawd in her old velvet [37]) petticoat, resigned into the secular hands of the mobile [38]). Like any, or like all of these, a medley of rags and lace, and rents and fringe, the unfortunate Jack did now appear. He would have been extremely glad to see his coat in the condition of Martin's, but infinitely more glad to find that of Martin's in the same predicament with his. However, since neither of these was likely to come to pass, he thought fit to lend the whole business another turn, and so dress up necessity into a virtue. Therefore, after as many of the fox's [39]) arguments as he could muster up, for bringing Martin to reason, as he called it, or, as he meant it, into his own ragged, hobtailed condition; and observing he said all to little purpose; what, alas! was left

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32) *clutch*, Klaue. — 33) *in Peter's livery*, nach Peter's Livrey. — 34) *tenant*, Bewohner. — 35) *garnish*, Willkommen, d. h. das Eintrittsgeld, was ein neu eingebrachter Gefangener den übrigen zum Besten giebt. — 36) *Exchange-women*, Börsenweiber. — 37) *velvet*, Sammet. — 38) *mobile*, Pöbel. — 39) Der Fuchs in der Fabel, der sich gefangen und den Schwanz verloren hatte, und die übrigen durch viele Gründe zu überreden suchte, sich auch die Schwänze abzuschneiden.

for the forlorn Jack to do, but after a million of scurrilities against his brother, to run mad with spleen, and spite, and contradiction! To be short, here began a mortal breach between these two. Jack went immediately to new lodgings, and in a few days it was for certain reported, that he had run out of his wits. In a short time after, he appeared abroad, and confirmed the report, by falling into the oddest whimsies that ever a sick brain conceived.

And now the little boys in the street began to salute him with several names. Sometimes they would call him Jack the bald[40]); sometimes, Jack with a lanthorn[41]); sometimes, Dutch Jack[42]); sometimes, French Hugh[43]); sometimes, Tom the Beggar[44]); and sometimes Knocking Jack of the North[45]). And it was under one, or some, or all of these appellations, which I leave the learned reader to determine, that he hath given rise to the most illustrious and epidemic sect of Aeolists, who, with honourable commemoration, do still acknowledge the renowned JACK for their author and founder. Of whose original, as well as principles, I am now advancing to gratify the world with a very particular account;

—— *Melleo contingens cuncta lepore.*

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40) *Jack the bald*, d. i. *Calvin*, von *calvus*, kahlköpfig. — 41) *Jack with a lanthorn*, d. h. die Inspirirten, welche ein inneres Licht vorgeben. — 42) Dutch Jack, d. i. Hans von Leyden. — 43) French Hugh, d. h. die Hugenotten, die Bekenner der Schweizerlehre. — 44) Tom the Beggar, d. h. Gueusen, wie einige Protestanten in Flandern genannt wurden. — 45) John Knox, Reformator in Schottland 1547.

SECTION VII.

DIGRESSION IN PRAISE OF DIGRESSIONS.

I have sometimes heard of an Iliad in a nutshell; but it hath been my fortune to have much oftener seen a nutshell in an Iliad. There is no doubt that human life [1]) has received most wonderful advantages from both; but to which of the two the world is chiefly indebted, I shall leave among the curious, as a problem worthy of their utmost inquiry. For the invention of the latter, I think the commonwealth of learning is chiefly obliged to the great modern improvement of digressions: the late [2]) refinements of knowledge running parallel to those of diet in our nation, which, among [3]) men of a judicious taste, are dressed up in various compounds, consisting in sours and olios [4]), fricasees and ragousts.

It is true, there is a sort of morose, detracting, ill-bred people, who pretend utterly to disrelish [5]) these polite innovations. And as to the similitude from diet, they allow the parallel; but are so bold to pronounce the argument itself [6]), a corruption and degeneracy of taste. They tell us, that the fashion of jumbling fifty things together in a dish, was at first introduced in compliance to a depraved and debauched appetite, as well as to a crazy constitution; and to see a man hunting through an olio, after the head and brains of a goose, a widgeon, or a wood-cock [7]), is a sign he wants a stomach and digestion for

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1) *human life*, das menschliche Leben, d. h. hier die Menschheit. Der Artikel vor *human life* ist weggefallen, weil es ein Nomen collectivum ist. — 2) *late*, neulich, hier so viel als *new*, neu. — 3) *among men*, unter Leuten, d. i. bei Leuten. — 4) *olio* oder *oglio*, die Olla potrida, das Mischgericht, Allerlei. — 5) *to disrelish*, widrig finden, missfallen; *these polite innovations*, ist Construction des Accusativ's mit dem Infinitiv, nach *to pretend*. — 6) *itself* scil. *be*. — 7) *wood-cock*, Schnepfe; veraltet ist die Bedeutung Narr, und poetisch wird das Wort von einem Schneider mit einer langen Rechnung gebraucht.

more substantial victuals. Farther, they affirm [8]), that digressions in a book are like foreign troops in a state, which argue the nation to want a heart and hands of its own; and often either subdue the natives, or drive them into the most unfruitful corners.

But after all that can be objected by these supercilious censors, it is manifest, the society of writers would quickly be reduced to a very inconsiderable number, if men were put upon [9]) making books, with the fatal confinement of delivering nothing beyond what is to the purpose. It is acknowledged, that were the case the same among us, as with the Greeks and Romans, when learning was in its cradle [10]), to be reared, and fed, and clothed by invention, it would be an easy task to fill up volumes upon particular occasions, without farther expatiating upon the subject, than by moderate excursions, helping to advance or clear the main design. But with knowledge, it has fared as with a numerous army encamped in a fruitful country; which for a few days maintains itself by the product of the soil it is on [11]); till provisions being spent, they send to forage many a mile, among friends or enemies, it matters not. Meanwhile, the neighbouring fields, trampled and beaten down, become barren and dry, affording no sustenance, but clouds of dust.

The whole course of things being thus entirely changed between us and the ancients, and the moderns wisely sensible of it; we of this age have discovered a shorter, and more prudent method, to become scholars and wits [12]), without the fatigue of reading or of thinking. The most accomplished way of using books at present, is twofold; either, first, to serve them as some men do lords, learn their titles exactly, and then brag of their acquaintance; or, secondly, which is indeed the choicer, the profounder, and the politer method to get a thorough [13]) insight into [14])

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8) Nach *to affirm*, versichern, behaupten, folgt der Accusativ mit dem Infinitiv. — 9) *to put upon*, auferlegen, antreiben, bewegen. — 10) *when learning was in its cradle*, als die Gelehrsamkeit noch in ihrer Wiege war, d. h. lag. — 11) *of the soil it is on*, des Bodens, worauf sie steht. — 12) *wits*, Schöngeister. — 13) *thorough*, vollkommen, vollständig. — 14) Vor *into* kann man *see* ergänzen.

the index, by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate, requires an expence of time and forms; therefore men of much haste and little ceremony are content to get in by the back door. For the arts are all in a flying march, and therefore more easily subdued by attacking them in the rear [15]). Thus physicians discover the state of the whole body, by consulting only what comes from behind. Thus men catch knowledge by throwing their wit on the posteriors of a book, as boys do [16]) sparrows with flinging [17]) salt upon their tails. Thus human life is best understood by the wise man's rule of regarding the end. Thus are the sciences found, like Hercules's oxen, by tracing them backwards. Thus are old sciences unravelled like old stockings, by beginning at the foot.

Besides all this, the army of the sciences hath been [18]) of late, with a world of martial discipline, drawn into its close order; so that a view or a muster may be taken of it with abundance of expedition. For this great blessing we are wholly indebted to systems and abstracts, in which the modern fathers of learning, like prudent usurers, spent their sweat for the ease of us their children. For labour is the seed of idleness, and it is the peculiar happiness of our noble age to gather the fruit.

Now, the method of growing wise, learned, and sublime, having become so regular an affair, and so established in all its forms; the number of writers must needs have increased accordingly, and to a pitch that has made it of absolute necessity for them to interfere continually with each other. Besides, it is reckoned, that there is not at this present a sufficient quantity of new matter left in nature, to furnish and adorn any one particular subject to the extent of a volume. This I am told by a very skilful computer, who hath given a full demonstration of it from rules of arithmetic.

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15) *rear*, Nachzug, die Arrière-Garde. — 16) *do* scil. *catch. To do* dient manchmal dazu, die Wiederholung eines vorhergehenden Wortes zu ersparen. — 17) *to fling*, werfen, schleudern, hier so viel als streuen. — 18) Die Construction ist *hath been drawn etc.*

This perhaps may be objected against by those who maintain the infinity of matter, and therefore will not allow that any species of it can be exhausted. For answer to which, let us examine the noblest branch of modern wit or invention, planted and cultivated by the present age, and which of all others hath borne the most, and the fairest fruit. For though some remains of it were left us by the ancients, yet have not any of those, as I remember, been translated, or compiled into systems for modern use. Therefore we may affirm, to our own honour, that it has in some sort been both invented, and brought to a perfection by the same hands. What I mean, is, that highly celebrated talent among the modern wits, of deducing similitudes, allusions, and applications, very surprising, agreeable, and apposite, from the *pudenda* of either sex, together with their proper uses. And truly, having observed how little invention bears any vogue, besides what is derived into these channels, I have sometimes had a thought, that the happy genius of our age and country was prophetically held forth by that ancient typical description of the Indian pigmies, whose stature did not exceed above two feet; *sed quorum pudenda erassa, et ad talos usque pertingentia* [19]). Now, I have been very curious to inspect the late productions, wherein the beauties of this kind have most prominently appeared. And although this vein hath bled so freely, and all endeavours have been used in the power of human breath, to dilate, extend, and keep it open; like the Scythians, who had a custom, and an instrument to blow up the privities of their mares, that they might yield the more milk [20]): yet I am under an apprehension [21]), it is near growing dry, and past all recovery; and that either some new *fonde* of wit should, if possible, be provided, or else

19) *Ctesiae fragm. apud Photium.* — 20) Herodot. Lib. IV. cap. 2. *Τοὺς δὲ δούλους οἱ Σκύθαι πάντας τυφλοῦσι, τοῦ γάλακτος εἵνεκε τοῦ πίνουσι, ποιεῦντες ὧδε· ἐπεὰν φυσητῆρας λάβωσι ὀστεΐνους, αὐλοῖσι προσεμφερεστάτους, τούτους ἐσθέντες ἐς τῶν θηλέων ἵππων τὰ ἄρθρα, φυσῶσι τοῖσι στόμασι· ἄλλοι δὲ ἄλλων φυσεόντων ἀμέλγουσι· φασὶ δὲ τοῦδε εἵνεκα τοῦτο ποιέειν· τὰς φλέβας τε πίμπλασθαι φυσεωμένας τῆς ἵππου, καὶ τὸ οὖθαρ κατίεσθαι.* — 21) *to be under an apprehension*, in Furcht seyn.

that we must e'en [22]) be content with repetition here as well as upon all other occasions.'

This will stand as an incontestible argument, that our modern wits are not to reckon upon the infinity of matter, for a constant supply. What remains therefore, but that our last recourse must be had to large indexes, and little compendiums? quotations must be plentifully gathered, and booked in alphabet. To this end, though authors need be little consulted, yet critics and commentators and lexicons, carefully must. But above all, those judicious collectors of bright parts, and flowers and *observandas*, are to be nicely dwelt on, by some called the sieves and bolters of learning; though it is left undetermined, whether they deal in pearls or meal; and consequently, whether we are more to value that which passed through, or what staid behind [23]).

By these methods, in a few weeks, there starts up many a writer, capable of managing the profoundest and most universal subjects. For what though his head be empty, provided his commonplace-book be full? And if you will bate him but the circumstances of method, and style, and grammar, and invention; allow him but the common privileges of transcribing from others, and digressing from himself, as often as he shall see occasion; he will desire no more ingredients towards fitting up a treatise, that shall make a very comely figure on a bookseller's shelf, there to be preserved neat and clean, for a long eternity, adorned with the heraldry of its title *), fairly inscribed on a label; never to be thumbed or greased by students, nor bound to everlasting chains of darkness in a library; but when the fulness of time is come, shall happily undergo the trial of purgatory, in order to ascend the sky **).

Without these allowances, how is it possible we modern wits should ever have an opportunity to introduce our collections, listed under so many thousand heads of a different nature? for

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22) *e'en*, statt *even*. — 23) *to stay behind*, zurückbleiben. — *) In England werden die Bücher gebunden in den Buchläden aufgestellt. — **) Diess ist Ironie, und ein vortreffliches Beispiel von Swift; denn die Ironie macht ein Ding auf eine besondere Weise lächerlich.

want of which, the learned world would be deprived of infinite delight, as well as instruction, and we ourselves buried beyond redress in an inglorious and undistinguished oblivion.

From such elements as these, I am alive to behold the day, wherein the corporation of authors can outvie all its brethren in the field: a happiness derived to us with a great many others, from our Scythian ancestors; among whom the number of pens was so infinite, that the Grecian eloquence had no other way of expressing it, than by saying, that in the regions far to the north it was hardly possible for a man to travel, the very air was so replete with feathers [24]).

The necessity of this digression will easily excuse the length; and I have chosen for it as proper a place as I could readily find. If the judicious reader can assign a fitter, I do here impower him to remove it into any other corner he pleases. And so I return with great alacrity to pursue a more important concern.

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24) Herodot. Lib. IV. cap. 7. *τὰ δὲ κατύπερθε πρὸς βορῆν λέγουσι ἄνεμον τῶν ὑπεροίκων τῆς χώρης οὐκ οἷά τε εἶναι ἔτι προσωτέρω οὔτε ὁρᾶν, οὔτε διεξιέναι ὑπὸ πτερῶν κεχυμένων· πτερῶν γὰρ καὶ τὴν γὴν καὶ τὸν ἠέρα εἶναι πλέον, καὶ ταῦτα εἶναι τὰ ἀποκληΐοντα τὴν ὄψιν.*

SECTION VIII.

A TALE OF A TUB.

The learned Aeolists [1]) maintain the original cause of all things to be [2]) wind, from which principle this whole universe was at first produced, and into which it must at last be resolved; that the same breath which had kindled, and blew up the flame of nature, should one day blow it out.

Quid procul a nobis flectat fortuna gubernans.

This is what the *adepti* [3]) understand by their *anima mundi;* that is to say, the spirit, or breath, or wind of the world. For examine the whole system by the particulars of nature, and you will find it not to be disputed. For, whether [4]) you please to call the *forma informans* of man, by the name of *spiritus, animus, afflatus*, or *anima;* what are all these but several appellations for wind? which is the ruling element in every compound [5]), and into which they all [6]) resolve upon their corruption. Farther, what is life itself, but as it is commonly called, the breath of our nostrils? Whence it is very justly observed by naturalists

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1) Unter den Aeolisten werden alle diejenigen verstanden, die inspirirt zu seyn glauben. — 2) S. Anmerk. 5. Sect. VII. — 3) Die Adepten, d. h. diejenigen, welche das Geheimniss aller Geheimnisse, oder die höchste Stufe der Erkenntniss erlangt haben. Jenes Geheimniss war indess nichts weiter, als der sogenannte Stein der Weisen oder die Goldmacherkunst. Der Stein der Weisen ist ein Ausdruck, durch den man ein allgemeines Auflösungsmittel bezeichnete, welches den Urstoff aller Dinge enthalten und die Kraft besitzen sollte, Alles in seine Bestandtheile aufzulösen u. s. w. — 4) *whether — or* können nicht immer durch ob — oder übersetzt werden, sondern sie werden auch zur Aufstellung ungewisser und zweifelhafter Sätze gebraucht, wo im Deutschen die Ungewissheit bei dem ersten durch Beihülfe von mögen oder durch es sei nun, dass ausgedrückt wird. — 5) *compound,* Masse, hier so viel als Körper. — 6) *they all*, d. i. *compounds.*

that wind still continues [7]) of great emolument in certain mysteries not to be named, giving occasion for those happy epithets of *turgidus*, and *inflatus*, applied either to the emittent or recipient organs.

By what [8]) I have gathered out of ancient records, I find the compass [9]) of their doctrine took [10]) in two and thirty points, wherein it would be tedious to be very particular. However, a few of their most important precepts, deducible from it, are by no means to be omitted; among which the following maxim was of much weight, that since wind had the master-share, as well as operation in every compound, by consequence, those beings must be of chief excellence, wherein that *primordium* appears most prominently to abound; and therefore man is in the highest perfection of all created things, as having, by the great bounty of philosophers, been endued with three distinct *animas* [11]) or winds, to which the sage Aeolists, with much liberality, have added a fourth, of equal necessity, as well as ornament, with the other three; by this *quartum principium*, taking in the four corners of the world; which gave occasion to that renowned cabalist, *Bombastus* [12]), of placing the body of man in due position to the four cardinal points.

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7) *to continue*, dauern, bleiben, hat oft den Infinitiv des Passivs nach sich. Das hier folgende *not to be named*, muss man auflösen, und übersetzen; welche (mysteries) nicht genannt werden können. — 8) *by what*, nach dem, was u. s. w., so viel u. s. w. — 9) *compass*, Kreis, Umfang, Compass, ist hier zweideutig und hat einen Nachdruck, der sich im Deutschen nicht gut wiedergeben lässt. Vielleicht passt hier der Ausdruck: Sphäre, denn dies bedeutet in logischer Hinsicht den Umfang oder die extensive Quantität eines Begriffs, Subjects oder Prädicats, oder einer ganzen Wissenschaft. — 10) *took*, statt *taken*, ist veraltet und nicht nachzuahmen. — 11) Nämlich die *animam vegetativam*, die er mit den Pflanzen, *animam sensitivam*, die er mit den Thieren gemein hat, und *animam rationalem*, wodurch er von den übrigen Wesen unterschieden ist. Die Aeolisten oder Inspirirten setzten noch eine *animam spiritualem* hinzu und zogen aus dieser das innere Licht. — 12) Sein vollständiger Name ist: Christophorus (oder Philippus Aureolus) Theophrastus Paracelsus Bombastus de Hohenheim,

In consequence of this, their next principle was, that man brings with him into the world a peculiar portion or grain of wind, which may be called a *quinta essentia*, extracted from the other four. This quintessence is of catholic use upon all emergencies of life, is improveable into all arts and sciences, and may be wonderfully refined, as well as enlarged, by certain methods in education. This, when blown up to its perfection, ought not to be covetously hoarded up, stifled, or hid unter a bushel, but freely communicated to mankind. Upon these reasons, and others of equal weight, the wise Aeolists affirm the gift of belching to be [13]) the noblest act of a rational creature. To cultivate which art, and render it more serviceable to mankind, they made use of several methods. At certain seasons of the year, you might behold the priests among them in vast numbers, with their mouths gaping wide against a storm [14]). At other times were to be seen several hundreds linked together in a circular chain, with every man a pair of bellows applied to his neighbour's breech, by which they blew up each other to the shape and size of a tun; and for that reason, with great propriety of speech did usually call their bodies their vessels [15]). When, by these, and the like performances, they were grown sufficiently replete, they would immediately depart and disimbogue, for the public good, a plentiful share of their acquirements into their disciples' chaps [16]). For we must here observe,

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geb. 1493 zu Einsiedeln bei Zürich (nach Andern zu Gaiss im Canton Appenzell), gest. 1541 zu Salzburg; er machte viel Aufsehen in der Welt, wollte eine Universalmedicin erfinden, den Stein der Weisen entdecken, und mengte Vieles unter einander, wie z. B. Philosophie, Kabbalistik, Mystik, Theosophie, Astrologie, Magie, Mantik, Alchemie. Seine Anhänger waren hauptsächlich die Rosenkreuzer, und seine pantheistischen und materialistischen, astrologischen und kabbalistischen Ansichten hatten Einfluss auf Erbauung, namentlich bei den Schwärmern.

13) S. Anmerk. 8. Section VII. — 14) Hiermit sind die aufrührerischen Prediger von der Partei der Whigs gemeint. — 15) *vessel*, Gefäss, Menschen werden im N. T. Gefässe genannt, wie z. B. Röm. 9, 22. σκεύη ὀργῆς. — 16) *chap*, Spalte, Riss, pleb. das Maul, die Gosche.

that all learning was esteemed among them to be compounded from the same principle; because, first, it is generally affirmed, or confessed, that learning puffeth men up; and, secondly, they proved it by the following syllogism: Words are but wind; and learning is nothing but words; *ergo*, learning is nothing but wind. For this reason, the philosophers among them did, in their schools, deliver to their pupils all their doctrines and opinions by eructation, wherein they had acquired a wonderful eloquence, and of incredible variety.

But the great characteristic by which their chief sages were best distinguished, was a certain position of countenance, which gave undoubted intelligence to what degree or proportion the spirit agitated the inward mass. For, after certain gripings, the wind and vapours issuing forth; having first, by their turbulence and convulsions within, caused an earthquake in man's little world; distorted the mouth, bloated [17]) the cheeks, and gave the eyes a terrible kind of relievo [18]). At which junctures, all their belches were received for sacred, the sourer the better, and swallowed with infinite consolation by their meagre devotees. And to render these yet more complete; because the breath of man's life is in his nostrils, therefore the choicest, most edifying, and most enlivening belches were very wisely conveyed through that vehicle, to give them a tincture as they passed.

The gods were the four winds, whom they worshipped, as the spirits that pervade and enliven the universe, and as those from whom alone all inspiration can properly be said to proceed. However, the chief of these, to whom they performed the adoration of *latria* [19]), was the almighty North; an ancient deity, whom the inhabitants of *Megalopolis* in Greece had likewise in the highest reverence: *Omnium deorum Boream maxime celebrant* [20]). This god, though endued with ubiquity, was yet

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17) *to bloath*, aufblähen, aufblasen. — 18) *and gave the eyes a terrible kind of relievo*, wörtlich: und gaben den Augen eine furchtbare Art von Hochbild, d. h. trieben die Augen fürchterlich (oder furchtbar) vor. — 19) *latria* ist Verehrung, welche dem höchsten Wesen erwiesen wird. — 20) Pausanias Lib. VIII.

supposed by the profounder Aeolists to possess one peculiar habitation, or (to speak in form) a *caelum empyraeum*, wherein he was more intimately present. This was situated in a certain region, well known to the ancient Greek, by them called *ἀοτία*, or the land of darkness [21]). And although many controversies have arisen upon that matter; yet so much is undisputed, that from a religion of the like denomination the most refined Aeolists have borrowed the original; from whence, in every age, the zealous among their priesthood have brought over their choicest inspiration; fetching it with their own hands from the fountain head [22]), in certain bladders, and disploding it among the sectaries in all nations, who did, and do, and ever will, daily gasp and pant after it.

Now, their mysteries and rites were performed in this manner. It is well known among the learned, that the virtuosos of former ages had a contrivance for carrying and preserving winds in casks or barrels, which was of great assistance upon long sea voyages; and the loss of so useful an art at present is very much to be lamented, though I know not how, with great negligence omitted by Pancirollus [23]). It was an invention ascribed to Aeolus himself, from whom this sect is denominated; and who, in honour of their founder's memory, have to this day preserved great numbers of those barrels, whereof they fix one in each of their temples, first beating out the top. Into this barrel, upon solemn days, the priest enters; where, having before duly prepared himself by the methods already described, a secret funnel is also conveyed from his posteriors to the bottom of the barrel, which admits new supplies of inspiration from a northern chink or cranny. Whereupon you behold him swell immediately to the shape and size of his vessel. In this posture he disembogues whole tempests upon his auditory, as the spirit from beneath gives him utterance; which issuing *ex adytis* and *penetralibus*,

21) Unter *land of darkness* ist Schottland zu verstehen, wo die Presbyterianer die zahlreichsten Sectirer sind. Vgl. Henke's Kirchengeschichte Band IX. S. 341 ff. — 22) *fountain head*, Urquell. — 23) *Pancirollus* war ein Schriftsteller, der *de Artibus Perditis* schrieb.

is not performed without much pain and gripings. And the wind, in breaking forth, deals with his face as it does with that of the sea; first blackening, then wrinkling, and at last bursting it into a foam [24]). It is in this guise the sacred Aeolist delivers his oracle belches to his panting disciples; of whom some are greedily gaping after the sanctified breath; others are all the while hymning out the praises of the winds; and gently wafted to and fro [25]) by their own humming; do thus represent the soft breezes of their deities appeased.

It is from this custom of the priests, that some authors maintain these Aeolists to have been very ancient in the world, because the delivery of their mysteries, which I have just now mentioned, appears exactly the same with that of other ancient oracles, whose inspirations were owing to certain subterraneous effluvia of wind, delivered with the same pain to the priest, and much about the same influence on the people. It is true indeed, that these were frequently managed and directed by female officers, whose organs were understood to be better disposed for the admission of those oracular gusts, as entering and passing up through a receptacle of greater capacity, and causing also a pruriency by the way, such as, with due management, hath been refined from carnal, into a spiritual ecstasy. And to strengthen this profound conjecture, it is farther insisted that this custom of female priests [26]) is kept up still in certain refined colleges of our modern Aeolists, who are agreed to receive their inspiration, derived through the receptacle aforesaid, like their ancestors the Sibyls.

And whereas the mind of man, when he gives the spur and bridle to his thoughts, doth never stop, but naturally sallies out into both extremes of high and low, of good and evil; his first flight of fancy commonly transports him to ideas of what is most

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24) Diess ist eine getreue Beschreibung der Gesichtsveränderungen eines enthusiastischen Predigers. — 25) *to and fro*, hin und her. — 26) Diess bezieht sich auf die Quäker, welche ihre Weiber predigen lassen. Bei den Quäkern giebt es bekanntlich keine Prediger, sondern jeder soll in der Versammlung sprechen, was ihm der Geist eingiebt.

perfect, finished, and exalted; till having soared out of his own reach and sight, not well perceiving how near the frontiers of height and depth border upon each other, with the same course and wing he falls down plump into the lowest bottom of things; like one who travels the east into the west, or like a straight line drawn by its own length into a circle. Whether a tincture of malice in our natures makes us fond of furnishing every bright idea with its reverse; or whether[27]) reason, reflecting upon the sum of things, can, like the sun, serve only to enlighten one half of the globe, leaving the other half, by necessity, under shade and darkness; or whether fancy, flying up to the imagination of what is highest and best, becomes over-short, and spent, and weary, and suddenly falls, like a dead bird of paradise, to the ground; or whether, after all these metaphysical conjectures, I have not entirely missed the true reason; the proposition, however, which hath stood me in so much circumstances, is altogether true, that, as the most uncivilized parts of mankind have some way or other climbed up into the conception of a god, or supreme power, so they have seldom forgot to provide their fears with certain ghastly notions, which, instead of better, have served them pretty tolerably for a devil. And this proceeding seems to be natural enough: for it is with men whose imaginations are lifted up very high, after the same rate as with those whose bodies are so; that as they are delighted with the advantage of a nearer contemplation upwards, so they are equally terrified with the dismal prospect of the precipice below. Thus, in the choice of a devil, it hath been the usual method of mankind, to single out some being, either in act or in vision, which was in most antipathy to the god they had framed. Thus also the sect of Aeolists possessed themselves with a dread, and horror, and hatred of two malignant natures, betwixt whom and the deities they adored, perpetual enmity was established. The first of these was the camelion, sworn foe to inspiration, who, in scorn, devoured large influences of their god, without refunding the small-

27) *whether* steht hier des Nachdrucks wegen. Vgl. Anmerk. 4.

est blast by eructation. The other was a huge terrible monster, called *Moulivanet*[28]), who with four strong arms waged eternal battle with all their divinities, dexterously turning to avoid their blows, and repay them with interest.

Thus furnished and set out with gods as well as devils, was the renowned sect of Aeolists; which makes at this day so illustrious a figure in the world, and whereof that polite nation of Laplanders are, beyond all doubt, a most authentic branch: of whom I therefore cannot, without injustice, here omit to make honourable mention; since they appear to be so closely allied in point of interest, as well as inclination, with their brother Aeolists among us, as not only to buy their winds by wholesale from the same merchants, but also to retail them after the same rate and method, and to customers much alike.

Now, whether the system here delivered was wholly compiled by Jack, or, as some writers believe, rather copied from the original at Delphos, with certain additions and emendations suited to times and circumstances, I shall not absolutely determine. This I may affirm, that Jack gave it at least a new turn, and formed it into the same dress and model as it lies deduced by me.

I have long sought after this opportunity of doing justice to a society of men for whom I have a peculiar honour, and whose opinions, as well as practices, have been extremely misrepresented and traduced by the malice or ignorance of their adversaries. For I think it one of the greatest and best of human actions, to remove prejudices, and place things in their truest and fairest light; which I therefore boldly undertake, without any regards of my own, beside the conscience, the honour, and the thanks.

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28) *Moulivanet*, im Französischen eine Windmühle; was Swift hiermit meint, ist nicht klar.

SECTION IX.

A DIGRESSION CONCERNING THE ORIGINAL, THE USE AND IMPROVEMENT OF MADNESS IN A COMMONWEALTH.

Nor shall it any wise detract from the just reputation of this famous sect, that its rise and institution are owing to such an author as I have described Jack to be; a person whose intellectuals [1]) were overturned [2]), and his brain shaken out of its natural position; which we commonly suppose to be a distemper, and call by the name of madness or phrensy [3]). For, if we take a survey of the greatest actions that have been performed in the world under the influence of single men; which are, the establishment of new empires by conquest; the advance and progress of new schemes in philosophy; and the contriving, as well as the propagating of new religions; we shall find the authors of them all to have been persons whose natural reason hath admitted great revolutions, from their diet, their education, the prevalency of some certain temper, together with the particular influence of air and climate. Besides, there is something individual in human minds, that easily kindles at the accidental approach and collision of certain circumstances, which, though of paltry and mean appearance, do often flame out into the greatest emergencies of life. For great turns are not always given by strong hands, but by lucky adaption, and at proper seasons. And it is of no import, where the fire was kindled, if the vapour has once got up [4]) into the brain. For the upper region of man is furnished like the middle region of the air: the materials are formed from causes of the widest difference, yet produce at last the same substance and effect. Mists arise from the earth, steams from dunghills, exhalations from the sea, and smoke from fire; yet all clouds are the same in composition, as well as conse-

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1) *intellectuals*, die Verstandeskräfte. — 2) *to overturn*, umkehren, zu Grunde richten, hier so viel als zerrütten.

3) *phrenzy*, Wahnsinn, Raserei. — 4) *to get up*, aufsteigen.

quences, and the fumes issuing from a jakes [5]), will furnish [6]) as comely and useful a vapour, as incense from an altar. Thus far [7]), I suppose, will easily be granted me; and then it will follow, that as the face of nature [8]) never produces rain, but when it is overcast and disturbed; so human understanding, seated [9]) in the brain, must be troubled and overspread by vapours ascending from the lower faculties, to water the invention [10]), and render it fruitful. Now, although these vapours (as it hath been already said) are of as various original as those of the skies [11]), yet the crop [12]) they produce, differs both in kind and degree, merely according to the soil. I will produce two instances [13]) to prove and explain what I am now advancing.

A certain great prince [14]) raised a mighty army, filled his coffers with infinite treasures, provided an invincible fleet; and all this, without giving the least part of his design to his greatest ministers, or his nearest favourites. Immediately the whole world was alarmed, the neighbouring crowns were in trembling expectation towards what point the storm would burst; the small politicians everywhere forming profound conjectures. Some believed he had laid a scheme for universal monarchy: others, after much insight, determined the matter to be a project for pulling down the Pope, and setting up the reformed religion, which had once been his own. Some again, of a deeper sagacity, sent him into Asia, to subdue the Turk, and recover [15]) Palestine. In the midst of all these projects and preparations, a certain state surgeon [16]), gathering the nature of the disease by these symptoms, attempted

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5) *jakes*, das heimliche Gemach, die Abtrittsgrube, ist blos im Plural gebräuchlich, hier steht es im Singular, diess ist aber selten. — 6) *to furnish*, geben, gewähren. — 7) *thus far*, so weit. — 8) *face of nature*, d. h. die Luft. — 9) *seated*, der seinen Sitz hat. — 10) *invention*, Erfindungsgabe (— kraft), Erfindungsgeist. — 11) *sky*, Luft, Oberluft. — 12) *crop*, Ernte (Frucht). Ein Sprüchwort ist: *fine shew and a small crop*, viel Geschrei, wenig Wolle. — 13) *instance*, Beispiel, Fall. — 14) D. i. Heinrich IV. von Frankreich. — 15) *to recover*, wieder erhalten, einlösen (erobern). — 16) D. i. Ravaillac; dieser erstach Heinrich, als er eben zur Armee abgehen wollte.

the cure; at one blow performed the operation, broke the bag, and out flew the vapour. Nor did any thing want to render it a complete remedy, only that the prince unfortunately happened [17]) to die in the performance. Now, is the reader exceeding curious to learn, from whence this vapour took its rise, which had so long set the nations at a gaze! what secret wheel, what hidden spring, could put into motion so [18]) wonderful an engine. It was afterwards discovered, that the movement of this whole machine had been directed by an absent female [19]), whose eyes had raised a protuberancy, and, before emission, she was removed into an enemy's country. What should an unhappy prince do in such ticklish circumstances as these? he tried in vain the poets never-failing receipt of *corpora quaeque:* for,

Idque petit corpus mens unde est saucia amore;
Unde feritur, eo tendit, gestitque coire. Lucret.

Having to no purpose used all peaceable endeavours, the collected part of the semen, raised and inflamed, became a dust, converted to choler, turned head upon the spinal duct, and ascended to the brain. The very same principle, that influences a bully [20]) to break the windows of a whore who has jilted [21]) him, naturally stirs up a great prince to raise mighty armies, and dream of nothing but [22]) sieges, battles, and victories;

— — *Cunnus teterrimi belli*
— — *causa.*

The other instance is, what I have read somewhere in a very ancient author, of a mighty king [23]), who, for the space of above thirty years, amused himself to take and lose towns;

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17) *to happen* und *to chance* geben dem darauf folgenden Infinitiv die Vorstellung des Zufälligen. — 18) Alle Wörter *so, too, as, how*, haben immer ein Adjectiv nach sich, mit darauf folgendem unbestimmten Artikel. — 19) Man glaubt, der König habe sich in die Prinzessin von Condé verliebt, und diese sei nach Brüssel geflohen. — 20) *bully,* Eisenfresser, Renommist, vierschrötiger Kerl. — 21) *to jilt,* buhlerisch hinhalten, täuschen, betrügen. — 22) *nothing but,* nichts als. — 23) D.i. Ludwig XIV. von Frankreich, ein ehrgeiziger und mächtiger König, durch welchen Europa in einen 30jährigen Krieg verwickelt wurde.

beat armies, and be beaten; drive princes out of their dominions; fright children from their bread and butter; burn, lay waste, plunder, dragoon, massacre subject and stranger, friend and foe, male and female. It is recorded, that the philosophers of each country were in grave dispute upon causes natural, moral, and political, to find out where they should assign an original solution of this phaenomenon. At last the vapour or spirit which animated the hero's brain, being in perpetual circulation, seized upon that region of human body, so renowned for furnishing the *zibetha occidentalis* [24]), and gathering there into a tumor, left the rest of the world for that time in peace. Of such mighty consequence it is, where those exhalations fix; and of so little, from whence they proceed. The same spirits which, in their superior progress, would conquer a kingdom, descending upon the *anus*, conclude in a *fistula*.

Let [25]) us next examine the great introducers [26]) of new schemes in philosophy, and search till we can find from what faculty of the soul the disposition arises in mortal man, of taking it into his head to advance new systems with such an eager zeal in things agreed on all hands impossible to be known; from what seeds this disposition springs, and to what quality of human

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24) Der berühmte Chemiker Paracelsus versuchte einen Extract aus Menschenkoth zu machen; als ihm dieses gelungen, so nannte er diesen Extract *zibetha occidentalis*, oder westlichen Zibeth, indem der Hintere des Menschen nach seiner (in einem der vorhergehenden Abschnitte erwähnten) Abtheilung Westen ist. — 25) Es giebt im Englischen mehrere Wörter, welche lassen bedeuten; man merke hierüber Folgendes: *to let* bezeichnet Befehl, Bitte, Ermahnung und das Zulassen einer Sache; den Begriff des Zulassens drücken *to suffer*, *allow* und *permit* aus; *suffer* und *allow* haben meistens die Bedeutung von nicht hindern und dulden, *permit* von einwilligen; der Begriff des Veranlassens wird durch *to cause*, *get*, *have* und *make* gegeben; das Object folgt gewöhnlich auf *cause* nebst dem Verbum im Infinitiv mit *to*. Auf *get* folgt das Object nebst dem Particip (*past participle*); auf *make* das Verbum ohne *to* stets in der thätigen Form; *have* hat das Object nach sich nebst dem Particip. — 26) *introducer*, Einführer, hier so viel als Erfinder.

nature these grand innovators have been indebted for their number of disciples; because [27]) it is plain, that several of the chief among them, both ancient and modern, were usually mistaken by their adversaries, and indeed by all, except their own followers [28]), to have been persons crazed [29]), or out of their wits [30]); having generally proceeded in the common course of their words and actions, by a method very different from the vulgar dictates of unrefined [31]) reason; agreeing, for the most part, in their several models, with their present undoubted successors in the academy of modern Bedlam [32]); (whose merits and principles I shall further examine in due place). Of this kind were Epicurus [33]), Diogenes [34]), Apollonius [35]), Lucretius [36]), Paracelsus, Des Cartes [37]), and others; who, if they were now in the world, tied fast and separate from their followers would, in this our undistinguishing age, incur manifest danger of phlebotomy [38]) and whips, and chains, and dark

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27) *because*, weil, deutet die Ursache an, die aus der Natur der Sache entspringt, ausserdem kann es noch ohne weitern Zusatz eine Sache angeben, von der es noch nicht ausgemacht ist, ob sie eintreten wird, oder nicht; es schliesst mithin das deutsche vielleicht in einiger Hinsicht mit ein. *As* deutet die äussere, zufällige Ursache eines Umstandes an, *since* die, welche sich auf Folgerung gründet, *for* dient dazu, um eine anerkannte Wahrheit in Gestalt eines Beweises oder für sich bestehend aufzustellen. — 28) *follower*, Anhänger. — 29) *crazed*, verrückt, verwirrt gemacht. — 30) *to be out of one's wits*, seinen Verstand verloren haben, nicht gescheid seyn. — 31) *unrefined*, ungebildet, hier so viel als schlicht. — 32) *Bedlam*, ein Narrenspital in London. — 33) Epicur, geb. um 342 v. Ch., lebte bis 271; er lehrte zuerst zu Mitylene und Lampsakus, dann wande er sich nach Athen und stiftete um 300 v. Ch. eine Schule, die bald viel Anhänger fand. — 34) Unter Diogenes ist wahrscheinlich Diogenes Laërtius zu verstehen, welcher zu Ende des 2ten und zu Anfange des 3ten Jahrh. nach Ch. lebte. — 35) Apollonius, d. i. von Tyana, lebte im 1sten Jahrh. nach Ch. — 36) Lucretius, geb. 95 vor Ch., widmete sich hauptsächlich dem Studium der epikuräischen Philosophie. — 37) des Cartes, geb. 1596 zu La Haye in Touraine, gest. 1650 zu Stockholm, ein sehr berühmter Philosoph. — 38) *phlebotomy*, Aderlassen.

chambers, and straw. For what man, in the natural state or course of thinking, did ever conceive it in his power to reduce the notions of all mankind exactly to the same length and breadth, and height, of his own? Yet this is the first humble and civil design of all innovators in the empire of reason. Epicurus modestly hoped, that one time or other, a certain fortuitous concourse of all mens' opinions, after perpetual justlings, the sharp with the smooth, the light and the heavy, the round and the square, would, by certain *clinamina*, unite in the notions of atoms and void, as these did in the originals of all things. Cartesius reckoned to see before he died, the sentiments of all philosophers, like so many lesser stars in his romantic system, warpt and drawn within his own vortex. Now, I would gladly be informed, how it is possible to account for such imaginations as these in particular men, without recourse to my phaenomenon of vapours, ascending from the lower faculties to overshadow the brain, and their distilling into conceptions, for which the narrowness of our mother-tongue has not yet assigned any other name besides that of madness or phrenzy. Let us therefore now conjecture how it comes to pass [39]), that none of these great prescribers do ever fail providing themselves and their notions with a number of implicit disciples. And I think the reason is easy to be assigned: for there is a peculiar string in the harmony of human understanding, which in several individuals is exactly of the same meaning. This if you can dexterously screw up to its right key, and then strike gently upon it, whenever you have the good fortune to light among those of the same pitch [40]), they will, by a secret necessary sympathy, strike exactly at the same time. And in this one circumstance lies all the skill or luck o the matter: for if you chance [41]) to jar the string among those who are either above or below your own height; instead of subscribing to your doctrine, they will tie you fast, call you mad,

39) *to come to pass*, sich zutragen, geschehen. Von *to come* ist zu merken, dass es oft das Eintreten des angedeuteten Zustandes ausdrückt, und oft durch geschehen, sich ereignen übersetzt wird. — 40) *pitch*, Grad, Stufe, Tonstufe. — 41) S. Anmerk. 17.

and feed you with bread and water. It is therefore a point of the nicest conduct, to distinguish and adapt this noble talent, with respect to the differences of persons and of times. Cicero understood this very well, when writing [42]) to a friend in England, with a caution, among other matters, to beware of being cheated by our hackney-coachmen, who, it seems, in those days, were as arrant [43]) rascals as they are now, has these remarkable words: *Est quod gaudeas te in ista loca venisse, ubi aliquid sapere videreris* [44]). For, to speak a bold truth [45]), it is a fatal miscarriage, so ill to order affairs, as to pass for a fool in one company, when in another you might be treated as a philosopher. Which I desire some certain gentlemen of my acquaintance to lay up in their hearts, as a very seasonable *insendo*.

This indeed was the fatal mistake of that worthy Gentleman, my most ingenious friend, Mr. W-tt-n, a person, in appearance ordained for great designs, as well as performances, whether you will consider his notions or his looks. Surely no man ever advanced into the public with fitter qualifications of body and mind for the propagation of a new religion. Oh! had those happy talents, misapplied to vain philosophy, been turned into their proper channels of dreams and visions, where distortion of mind and countenance are of such sovereign use, the base detracting world would not then have dared to report, that something is amiss, that his brain hath undergone an unlucky shake; which even his brother modernists themselves, like ingrates, do whisper so loud, that it reaches up to the very garret [46]) I am now writing in.

Lastly, Whosoever pleases to look into the fountains of enthusiasm, from whence in all ages, have eternally proceeded

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42) *when writing*, statt *when he wrote*. — 43) *arrant*, durchtrieben (ausgemacht). — 44) Vgl. Ciceronis Lib. VII. Epist. X. dort heisst es: *Legi tuas litteras, ex quibus intellexi, te Caesari nostro valde jureconsultum videri.* Dann heisst es weiter: *Quodsi in Britanniam quoque profectus esses, profecto nemo in illa tanta insula peritior te fuisset* etc. — 45) *to speak a bold truth*, statt *to speak bold* etc. — 46) *garret*, Dachstube, scil. *where*.

such fattening streams, will find the spring-head to have been as troubled and muddy as the current.

Of such great emolument is a tincture of this vapour, which the world calls madness, that, without its help, the world would not only be deprived of those two great blessings, conquests and systems, but even all mankind would unhappily be reduced to the same belief in things invisible. Now the former postulatum being held, that it is of no import from what originals this vapour proceeds, but either in what angles it strikes, and spreads over the understanding, or upon what species of brain it ascends; it will be a very delicate point, to cut the feather, and divide the several reasons to a nice and curious reader, how this numerical difference in the brain can produce effects of so vast a difference from the same vapour, at to be the sole point of individuation between Alexander the Great, Jack of Leyden, and Monsieur Des Cartes. The present argument is the most abstracted that ever I engaged in; it strains my faculties to their highest stretch: and I desire the reader to attend with utmost perpensity; for now I proceed to unravel this knotty[47]) point.

There is in mankind a certain *

Hic multa desiderantur. And this I take to be a clear solution of the matter.

Having therefore so narrowly passed through this intricate difficulty, the reader will, I am sure, agree with me in the conclusion, that, if the moderns mean by madness only a disturbance or transposition of the brain, by force of certain vapours issuing up from the lower faculties, then has this madness been the parent of all those mighty revolutions that have happened in empire, in philosophy, and in religion. For the brain, in its natural position and state of serenity, disposeth its owner to pass his life in the common forms, without any thoughts of subduing multitudes to his own power, his reasons, or his visions: and the more he shapes his understanding by the pattern of human learning, the less he is inclined to form parties after his particular no-

47) *knotty*, fig. verwickelt, schwierig.

tions; because that instructs him in his private infirmities, as well as in the stubborn ignorance of the people. But when a man's fancy gets astride on his reason, when imagination is at cuffs with the senses, and common understanding, as well as common sense, is kicked out of doors, the first proselyte he makes, is himself; and when that is once compassed, the difficulty is not so great in bringing over others; a strong delusion always operating from without as vigorously as from within. For cant and vision are to the ear and the eye the same that tickling is to the touch. Those entertainments and pleasures we [48]) most value in life, are such as dupe and play the wag with the senses. For if we [49]) take an examination of what is generally understood by happiness, as it has respect either to the understanding or the senses, we shall find all its properties and adjuncts will herd under this short definition. That it is a perpetual possession of being well deceived. And, first, with relation to the mind or understanding, it is manifest what mighty advantages fiction has over truth: and the reason is just at our elbow [50]); because imagination can build nobler scenes, and produce more wonderful revolutions, than fortune or nature will be at expence to furnish. Nor is mankind so much to blame in his choice thus determining him, if we consider that the debate merely lies between things past, and things conceived. And so the question is only this: whether things that have place in the imagination, may not as properly be said to exist, as those that are seated in the memory? Which may be justly held in the affirmative: and very much to the advantage of the former; since this is acknowledged to be the womb [51]) of things, and the other allowed to be no more than the grave. Again, if we take this definition of happiness, and examine it with reference to the senses, it will be acknowledged wonderfully adapt. How fading and insipid do all objects accost us that are not conveyed in the vehicle of delusion; how shrunk is every thing as it appears in the glass of nature; so that, if it were not for the assistance of artificial mediums, false lights, refracted angles,

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48) u. 49) *we* bedeutet hier man. — 50) *at elbow*, in der Nähe. — 51) *womb*, Gebärmutter.

varnish, and tinsel, there would be a mighty level in the felicity and enjoyments of mortal men. If this were seriously considered by the world, as I have a certain reason to suspect it hardly will, men would no longer reckon among their high points of wisdom, the art of exposing weak sides, and publishing infirmities, an employment, in my opinion, neither better nor worse than that of unmasking; which I think has never been allowed fair usage, either in the world or the playhouse.

In the proportion that credulity is a more peaceful possession of the mind than curiosity, so far preferable is that wisdom which converses about the surface, to that pretended philosophy which enters into the depth of things, and then comes gravely back with informations and discoveries, that in the inside they are good for nothing. The two senses to which all objects first address themselves, are the sight and the touch. These never examine farther than the colour, the shape, the size, and whatever other qualities dwell, or are drawn by art upon the outward of bodies; and then comes reason officiously, with tools for cutting and opening, and mangling, and piercing, offering to demonstrate, that they are not of the same consistence quite through. Now, I take all this to the last degree of perverting nature; one of whose eternal laws it is, to put her best furniture forward. And therefore, in order [52]) to save the charges of all such expensive anatomy for the time to come, I do here think fit to inform the reader, that, in such conclusions as these, reason is certainly in the right; and that in most corporeal beings which have fallen under my cognizance, the outside hath been infinitely preferable to the in; whereof I have been farther convinced from some late experiments. Last week I saw a woman flayed, and you will hardly believe how much it altered her person for the worse. Yesterday I ordered the carcase of a beau to be stripped in my presence; when we were all amazed to find so many unsuspected faults under one suit of clothes. Then I laid open his brain, his heart, and his spleen. But I

52) Dient der Infinitiv dazu, eine Absicht auszudrücken, so setzt man häufig, um dieses noch stärker anzudeuten, *in order* vor ihm, welches dem deutschen um entspricht.

plainly perceived at every operation, that the farther we proceeded, we found the defects increase upon us in number and bulk. From all which I justly formed this conclusion to myself, that whatever philosopher or projector can find out an art to solder and patch up the flaws and imperfections of nature, will deserve much better of mankind, and teach us a more useful science, than that so much in present esteem, of widening and exposing them, (like him who held anatomy to be the ultimate end of physic). And he whose fortunes and dispositions have placed him in a convenient station to enjoy the fruits of this noble art; he that can, with Epicurus, content his ideas with the films and images that fly off upon his senses from the superficies of things; such a man, truly wise, creams off nature, leaving the sour and the dregs for philosophy and reason to lap up. This is the sublime and refined point of felicity, called the possession of being well deceived; the serene peaceful state of being a fool among knaves.

But to return to madness: it is certain, that, according to the system I have above deduced, every species thereof proceeds from a redundancy of vapour; therefore, as some kinds of phrenzy give double strength to the sinews, so there are other species, which add vigour, and life, and spirit, to the brain. Now, it usually happens that these active spirits, getting possession of the brain, resemble those that haunt other waste and empty dwellings, which, for want of business, either vanish, and carry away a piece of the house, or else stay at home, and fling it all out of the windows. By which are mystically displayed the two principal branches of madness; and which some philosophers, not considering so well as I, have mistook to be different in their causes; over hastily assigning the first to deficiency, and the other to redundance.

I think it therefore manifest, from what I have here advanced, that the main point of skill and address, is, to furnish employment for this redundancy of vapour, and prudently to adjust the seasons of it; by which means it may certainly become of cardinal and catholic emolument in a commonwealth. Thus one man, chusing a proper juncture, leaps into a gulph, from thence

proceeds a hero, and is called the saviour of his country: another achieves the same enterprize; but unluckily timing it, has left the brand of madness fixed as a reproach upon his memory. Upon so nice a distinction are we taught to repeat the name of Curtius with reverence and love; that of Empedocles[53]), with hatred and contempt. Thus also it is usually conceived, that the elder Brutus only personated the fool and madman for the good of the public. But this was nothing else than a redundancy of the same vapour, long misapplied, called by the Latins, *ingenium par negotiis*[54]); or, (to translate it as nearly as I can), a sort of phrenzy, never in its right element till you take it up in the business of the state.

Upon all which, and many other reasons of equal weight, though not equally curious, I do here gladly embrace an opportunity I have long sought for, of recommending it as a very noble undertaking, to Sir E—d S—r, Sir C—r M—ve, Sir J—n B—ls, J—n H—w, Esq; and other patriots concerned, that they would move for leave to bring in a bill, for appointing commissioners to inspect into Bedlam, and the parts adjacent; who shall be empowered to send for persons, papers, and records; to examine into the merits and qualifications of every student and professor; to observe with the utmost exactness their several dispositions and behaviour; by which means, duly distinguishing and adapting their talents, they might produce admirable instruments for the several offices in a state[55]) * * * * * * civil and military; proceeding in such methods as I shall here humbly propose. And I hope the gentle reader will give some allowance to my great solicitudes in this important affair, upon account of that high esteem I have ever borne[56]) that honourable society, whereof I had some time the happiness to be an unworthy member.

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53) Empedocles soll nach Einigen seinen Tod im Aetna gefunden haben, dem er sich zu sehr näherte, um ihn zu beobachten.

54) Tacitus. — 55) *state* scil. *ecclesiastical.* — 56) Statt *borne* kommt auch die Form *bore* vor, so z. B. bei Milton, *Sam. Ag.* ver. 1752:

And to his faithful servant hath in place
Bore witness gloriously.

Is any student tearing[57]) his straw in piece-meal, swearing and blaspheming, biting his grate, foaming at the mouth, and emptying his p—spot in the spectators' faces? let the right worshipful the commissioners of inspection give him a regiment of dragoons, and send him into Flanders among the rest. Is another eternally talking, sputtering, gaping, bawling, in a sound without period or article? what wonderful talents are here mislaid! let him be furnished immediately with a green bag and papers, and three-pence[58]) in his pocket, and away with him to Westminster-hall.

You will find a third gravely taking the dimensions of his kennel; a person of foresight and insight, though kept quite in the dark; for why, like Moses *ecce cornuta*[59]) *erat ejus facies.* He walks duly in one pace; intreats your penny with due gravity and ceremony; talks much of hard times, and taxes, and the whore of Babylon[60]); bars up the wooden window of his cell constantly at eight o'clock; dreams of fire, and shop lifters, and court-customers, and privileged places. Now, what a figure would all these acquirements amount to, if the owner were sent into the city among his brethren! Behold a fourth, in much and deep conversation with himself; biting his thumbs at proper junctures; his countenance chequered with business and design; sometimes walking very fast, with his eyes nailed to a paper that he holds in his hands; a great saver of time; somewhat thick of hearing; very short of sight, but more[61]) of

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57) *is any student tearing.* Das periphrastische Activ oder Neutrum wird gebraucht, um die Fortdauer einer Handlung auszudrücken, oder dass eine Handlung gerade jetzt oder damals geschah; *he tears* würde man sagen müssen, wenn ein Satz aufgestellt würde, der allgemein wahr ist, denn in solchen Fällen wird die Idee der Vollendung oder Nichtvollendung ausgeschlossen. — 58) d. i. die Kutschenmiethe für einen Advokaten, wenn vier zusammen nach dem Westminster-Gericht kommen. — 59) *cornutus,* entweder gehörnt oder glänzend; so wird Moses in der Vulgata beschrieben.

60) *the whore of Babylon.* Vgl. Apocal. Cap. 17, 18, 19.

61) *more* scil. *short.*

memory; a man ever in haste, a great hatcher and breeder of business, and excellent at the famous art of whispering nothing; a huge idolater of monosyllables and procrastination; so ready to give his word to every body, that he never keeps it; one that has forgot the common meaning of words, but an admirable retainer of the sound; extremely subject to the looseness, for his occasions are perpetually calling him away. If you approach his grate in his familiar intervals, „*Sir* (says he) *give me a penny, „and I'll sing you a song; but give me the penny first.*" (Hence comes the common saying, and commoner practice; *of parting with money for a song.*) What a complete system of court skill is here described in every branch of it, and all utterly lost with wrong application. Accost the hole of another kennel, first stopping your nose, you will behold a surly, gloomy, nasty, slovenly mortal, raking in his own dung, and dabbling in his[62]) urine. The best part of his diet, is the reversion of his own ordure[63]); which, expiring into streams, whirls perpetually about, and at last re-infunds. His complexion is of a dirty yellow, with a thin scattered beard, exactly agreeable to that of his diet, upon its first declination; like other insects, who having their birth and education in an excrement, from thence borrow their colour and their smell. The student of this apartment is very sparing of his words, but somewhat over-liberal of his breath; he holds his hand out ready to receive your penny, and immediately upon receipt, withdraws to his former occupations. Now, is it not amazing, to think, the society of Warwick-lane[64]) should have no more concern, for the recovery of so useful a member, who if one may judge from these appearances, would become the greatest ornament to that illustrious body? Another student struts up fiercely to your teeth, puffing with his lips, half squeezing out his eyes, and very graciously holds you out his hand to kiss. The keeper desires[65]) you not to be afraid of this professor, for he will do you no hurt. To him alone is allowed the

62) *his* scil. *own; own* steht hier der Verstärkung wegen.

63) *ordure*, Koth, Mist. — 64) d. i. die Gesellschaft der Aerzte. — 65) *to desire*, bitten.

liberty of the anti-chamber; and the orator of the place gives you to understand, that this solemn person is a taylor, run mad with pride. This considerable student is adorned with many other qualities, upon which, at present, I shall not farther enlarge. — — — — Hark in your ear[66]) — — — I am strangely mistaken, if all his address, his motions, and his airs, would not then be very natural, and in their proper element.

I shall not descend so minutely as to insist upon the vast number of beaux, fiddlers, poets, and politicians, that the world might recover by such a reformation. But what is more material, besides the clear redounding to the commonwealth, by so large an acquisition of persons to employ, whose talents and acquirements, if I may be so bold to affirm it, are now buried, or at least misapplied; it would be a mighty advantage accruing to the public from this enquiry, that all these would very much excel, and arrive at great perfection in their several kinds; which, I think, is manifest from what I have already shewn; and shall inforce by this one plain instance; that even I myself, the author of these momentous truths, am a person, whose imaginations are hard mouthed, and exceedingly disposed to run away with his reason, which I have observed from long experience, to be a very light rider, and easily shook off: upon which account my friends will never trust me alone, without a solemn promise, to vent my speculations in this, or the like manner, for the universal benefit of human kind; which, perhaps, the gentle, courteous, and candid reader, brimful of that modern charity and tenderness usually annexed to his office, will be very hardly persuaded to believe.

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66) Was Swift hier meint, ist nicht recht klar.

SECTION X.

A FURTHER DIGRESSION [1]).

It is an unanswerable argument of a very refined age, the wonderful civilities that have passed of late years between the nation of authors, and that of readers. There can hardly pop out a play, a pamphlet, or a poem, without a preface full of acknowledgments [2]) to the world, for the general reception and applause they have given it; which the Lord knows where, or when, or how, or from whom it received [3]). In due reference to so laudable a custom, I do here return my humble thanks to his Majesty, and both Houses of Parliament; to the Lords of the King's Most Honourable Privy Council; to the Reverend the Judges; to the Clergy, and Gentry, and Yeomanry, of this land; but, in a more especial manner, to my worthy brethren and friends at Will's coffee-house, and Gresham college, and Warwick-lane, and Moorfields, and Scotland-yard, and Westminster-hall, and Guildhall; in short, to all inhabitants and retainers whatsoever, either in court, or church, or camp, or city, or country, for their generous and universal acceptance of his divine treatise. I accept their approbation and good opinion with extreme gratitude; and, to the utmost of my poor capacity, shall take hold of [4]) all opportunities to return the obligation.

I am also happy, that fate has flung [5]) me into so blessed an age for the mutual felicity of booksellers and authors, whom I may safely affirm to be at this day the two only satisfied parties in England. Ask an author how his last piece has succeeded [6]):

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1) Diese Section hat in ältern Ausgaben den Titel: *A Tale of a Tub*, aber die Erzählung wird erst in der XI. Section weiter fortgesetzt, daher ist wohl der Titel *A Tale of a Tub* unrichtig. — 2) *acknowledgment*, Erkenntlichkeit (Dank). — 3) Was hier gesagt wird, ist sehr wahr. — 4) *to take hold of*, festhalten, hier so viel als ergreifen. — 5) *to fling*, werfen, hier so viel als setzen. — 6) *to succeed*, Erfolg haben, Glück haben, hier so viel als aufnehmen.

„Why, truly, he thanks his stars, the world has been very fa-„vourable, and he has not the least reason to complain. And „yet, by G—, he wrote it in a week, at fits and starts, when he „could steal an hour from his urgent affairs;“ as it is a hundred to one, you may see farther in the preface, to which he refers you; and for the rest, to the bookseller. There you go as a customer, and make the same question: *„He blesses his God, „the thing takes wonderfully: he is just printing a second edi-„tion, and has but three left in his shop.*“ You beat down the price: *„Sir, we shall not differ;*“ and, in hopes of your custom another time, lets you have it as reasonable as you please; *„and, pray, send as many of your acquaintances as you will, I „shall upon your account furnish them all at the same rate.*“

Now, is it not well enough considered, to what accidents and occasions the world is indebted for the greatest part of those noble writings which hourly start up to entertain it. If it were not for a rainy day, a drunken vigil, a fit of the spleen, a course of physic, a sleepy Sunday, an ill run [7]) at dice, a long taylor's bill, a beggar's purse, a factious head, a hot sun, costive diet, want of books, and a just contempt of learning; but for these events, I say, and some others, too long to recite (especially a prudent neglect of taking brimstone inwardly), I doubt, the number of authors, and of writings, would dwindle away to a degree most woeful to behold. To confirm this opinion, hear the words of the famous Troglodyte [8]) philosopher. *„It is „certain* (said he) *some grains of folly are of course annexed, as „part of the composition of human nature; only the choice is left „us, whether we please to wear them inlaid or embossed; and we „need not go very far to seek how that is usually determined, when „we remember, it is with human faculties as with liquors, the light-„est will be ever at the top.*“

There is in this famous island of Britain a certain paltry scribbler, very voluminous, whose character the reader cannot wholly be a stranger to. He deals in a pernicious kind of writ-

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7) *ill run*, Unglück. — 8) *Troglodyte*, troglodytisch. Troglodyten, d. h. Höhlenbewohner, so heisst ein Volk hinter Aegypten am Arabischen Meerbusen.

ings, called second parts, and usually passes under the name of the author of the first. I easily foresee, that as soon as I lay down my pen, this nimble operator will have stole it, and treat me as inhumanly as he hath already done Dr. Bl—re [9]), L—ge [10]), and many others, who shall here be nameless. I therefore fly for justice and relief, into hands of that great rectifier of saddles [11]), and lover of mankind, Dr. B—tley, begging he will take this enormous grievance into his most modern consideration; and if it should so happen, that the furniture of an ass, in the shape of a second part, must for my sins be clapped by a mistake upon my back; that he will immediately please, in the presence of the world, to lighten me of the burden, and take it home to his own house, till the true beast think fit to call for it.

In the mean time I do here give this public notice, that my resolutions are, to circumscribe within this discourse the whole stock of matter I have been so many years providing. Since my vein is once opened, I am content to exhaust it all at a running, for the peculiar advantage of my dear country, and for the universal benefit of mankind. Therefore hospitably considering the number of my guests, they shall have my whole entertainment at a meal; and I scorn to set up the leavings in the cupboard. What the guests cannot eat, may be given to the poor: and the dogs under the table may gnaw the bones [12]). This I understand for a more generous proceeding, than to turn the company's stomachs, by inviting them again to-morrow to a scurvy meal of scraps.

If the reader fairly considers the strength of what I have advanced in the foregoing section, I am convinced it will produce a wonderful revolution in his notions and opinions; and he will be abundantly better prepared to receive and to relish the concluding part of this miraculous treatise. Readers may be divided

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9) Bl—re, d. i. Blackmore. — 10) L—ge, d. i. L'Estrange. — 11) Diess ist Anspielung auf die abgedroschene Redensart: lege den Sattel auf das rechte Pferd. — 12) Unter den Hunden werden hier gemeine, ungerechte Critiker verstanden.

into three classes; the superficial, the ignorant, and the learned; and I have with much felicity fitted my pen to the genius and advantage of each. The superficial reader will be strangely provoked to laughter, which clears the breast and the lungs, is sovereign against the spleen, and the most innocent of all diuretirs. The ignorant reader (between whom and the former the distinction is extremely nice) will find himself disposed to share; which is an admirable remedy for ill eyes, serves to raise and enliven the spirits, and wonderfully helps perspiration. But the reader, truly learned, chiefly for whose benefit I wake when others sleep, and sleep when others wake, will here find sufficient matter to employ his speculations for the rest of his life. It were much to be wished, and I do here humbly propose for an experiment, that every prince in Christendom will take seven of the deepest scholars in his dominions, and shut them up close for seven years, in seven chambers, with a command to write seven ample commentaries on this comprehensive discourse. I shall venture to affirm, that whatever difference may be found in their several conjectures, they will be all, without the least distortion, manifestly deducible from the text. Meantime, it is my earnest request, that so useful an undertaking may be entered upon, if their majesties please, with all convenient speed; because I have a strong inclination, before I leave the world, to taste a blessing, which we mysterious writers can seldom reach, till we have got into our graves; whether it is that fame, being a fruit grafted on the body, can hardly grow, and much less ripen, till the stock is in the earth; or whether she be a bird of prey, and is lured among the rest, to pursue after the scent of a carcase; or whether she conceives her trumpet sounds best and farthest, when she stands on a tomb, by the advantage of a rising ground, and the echo of a hollow vault.

It is true, indeed, the republic of dark authors, after they once found out this excellent expedient of dying, have been peculiarly happy in the variety, as well as extent of their reputation. For, night being the universal mother of things, wise philosophers hold all writings to be fruitful in the proportions

they are dark; and therefore the true illuminated [13]) (that is to say, the darkest of all) have met with such numberless commentators, whose scholastic midwifery hath delivered them of meanings, that the authors themselves perhaps never conceived, and yet may very justly be allowed the lawful parents of them; the words of such writer being like seed, which, however scattered at random, when they light upon a fruitful ground, will multiply far beyond either the hopes or imagination of the sower [14]).

And therefore, in order to promote so useful a work, I will here take leave to glance a few *innuendos*, that may be of great assistance to those sublime spirits who shall be appointed to labour in an universal comment upon this wonderful discourse. And, first, I have couched a very profound mystery in the number of O's multiplied by seven, and divided by nine [15]). Also, if a devout brother of the Rosy Cross will pray fervently for sixty-three mornings, with a lively faith, and then transpose certain letters and syllables according to prescription, in the second and fifth sections; they will certainly reveal into a full receipt of the *opus magnum*. Lastly, whoever will be at the pains to calculate the whole number of each letter in this treatise, and sum up the difference exactly between the several numbers, assigning the true natural cause for every such difference; the discoveries in the product will plentifully reward his labour. But then he must beware of *bythus* and *sige* [16]), and be sure not to forget the qua-

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13) D. i. eine Secte der Rosenkreuzer, diese waren fanatische Alchemisten. Vgl. Pope's *Rape of the Lock*. — 14) Nichts ist häufiger, als dass den Autoren Erklärungen aufgedrungen werden, an die sie nie gedacht haben. Man betrachte nur die Stock-Philologen, die, wenn sie über irgend eine Partikel reden, ihre ganze Gelehrsamkeit auskramen, und sprechen, der Autor brauche die Partikel in der und der Bedeutung, wenn auch dieser gar nicht daran gedacht hat. — 15) Auf diese Art gingen die Kabbalisten mit der Bibel um, und behaupteten, wunderliche Geheimnisse darin gefunden zu haben. — 16) *bythus and sige*, der Name Bythus (βῦθος), vom unbegreiflichen Wesen der Gottheit, kommt nicht nur bei Irenaeus, sondern auch bei Synesius Hymn. 1. v. 116. vor. Von βῦθος kamen nach den Gnostikern νοῦς und ἀλήθεια her. Die Ophiten nannten den

lities of *acamoth* [17]); *a cujus lacrymis humecta prodit substantia, a risu lucida, a tristitia solida, et a timore mobilis:* wherein Eugenius Philalethes [18]) hath committed an unpardonable mistake.

Bythos das Urlicht, den Urquell alles andern Lichts, den Allvater, auch den ersten Menschen; von diesem emanirt zuerst seine ἔννοια (die Sige) das zweite Princip, der zweite Mensch. Vgl. Neander's gnostische Systeme, S. 94. 176. 231. Rössler's Bibliothek der Kirchenväter 1r Theil, S. 304 ff.

17) Die Achamoth (חָכְמוֹת, חָכְמָה) liess die Valentinianer von der σοφία erzeugt werden, und sie soll vom Aeon Christus mit Erkenntniss unterstützt worden seyn. Vgl. Neander a. a. O. Ephraemi Syri Opera. Tom. II, S. 444 ff. — 18) Die schon oben angeführte *Anthroposophia Theomagica* hatte noch einen Anhang mit dem Titel: *Anima magica abscondita*; beides schrieb Vaughan unter dem Nemen Eugenius Philalethes. Auf diese kabbalistischen Werke wird hier angespielt; aber in keiner von dieser Abhandlung ist eine Erwähnung der Achamoth; es ist hier blos Spott über dunkle Schriftsteller.

SECTION XI.

A TALE OF A TUB.

After so wide a compass [1]), as I have wandered, I do now gladly overtake, and close in with [2]) my subject; and shall henceforth hold on with it an even pace to the end of my journey, except some beautiful prospect appears within sight of my way; whereof though at present I have neither warning nor expectation, yet, upon such an accident, come when it will, I shall beg my reader's favour and company, allowing me to conduct him through it along with myself. For in writing [3]) it is as in travelling; if a man is in haste to be at home (which I acknowledge to be none [4]) of my case, having never so little business as when I am there), if his horse be tired with long riding and ill ways, or be naturally a jade, I advise him clearly to make the straitest and the commonest road, be it ever so dirty [5]). But then, surely, we must own such a man to be a scurvy companion at best; he spatters himself and his fellow-travellers at every step; all their thoughts, and wishes, and conversation turn entirely upon the subject of their journey's end; and at every splash [6]), and plunge [7]), and stumble [8]), they heartily wish one another at the devil.

On the other side, when a traveller and his horse are in heart and plight [9]); when his purse is full, and the day before him; he takes the road only where it is clean or convenient; entertains his company there as agreeably as he can; but, upon

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1) *compass*, Umweg. — 2) *to close in with*, sich an jemand anschliessen, sich mit jemandem vereinigen. — 3) *in writing*, mit der Schriftstellerei. — 4) *none* wird absolut oder in Beziehung auf ein Substantiv gebraucht, *no* dagegen ist unter die allgemeinen Zahlwörter zu rechnen, und muss immer sein Substantiv bei sich haben. — 5) *be it ever so dirty*, wenn er auch noch so kothig ist. — 6) *splash*, Pfütze. — 7) *plunge*, Eintauchen, plötzliche Sturz, hier wohl so viel als Fall. — 8) *stumble*, Stolpern. — 9) *to be in heart and plight*, munter und gesund seyn.

the first occasion, carries them along with him to every delightful scene in view, whether of art, of nature, or of both; and if they chance to refuse out of stupidity or weariness, let them jog [10]) on by themselves and be d—n'd. He'll overtake them at the next town; at which arriving, he rides furiously through; the men, women, and children run out to gaze; a hundred noisy curs [11]) run barking after him; of which [12]) if he honours the boldest with a lash of his whip, it is rather out of sport than revenge; but should some sourer mongrel dare too near an approach, he receives a salute on the chaps, by an accidental stroke from the courser's heels (nor is any ground lost by the blow) which sends him yelping and limping home.

I now proceed to sum up the singular adventures of my renowned Jack; the state of whose dispositions and fortunes the careful reader does, no doubt, most exactly remember, as I last parted with them in the conclusion of a former section. Therefore his next care must be, from two of the foregoing, to extract a scheme of notions that may best fit his understanding for a true relish of what is to ensue.

Jack had not only calculated the first revolution of his brain so prudently, as to give rise to that epidemic sect of Aeolists, but succeeding also into a new and strange variety of conceptions, the fruitfulness of his imagination led him into certain notions, which, although in appearance very unaccountable, were not without their mysteries and their meanings, nor wanted followers to countenance and improve them. I shall therefore be extremely careful and exact in recounting such material passages of this nature, as I have been able to collect, either from undoubted tradition, or indefatigable reading; and shall describe them as graphically as it is possible, and as far as notions of that height and latitude can be brought within the compass of a pen. Nor do I at all question, but they will furnish plenty of noble matter for such, whose converting imaginations dispose them to reduce all things into types; who can make shadows, no thanks

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10) *to jog*, im Trabe sich (auf und nieder) bewegen.

11) Unter den *curs* sind die wahren Kritiker gemeint.

12) *of which*, nämlich *curs*.

to the sun, and then mould him into substances, no thanks to philosophy; whose peculiar talent lies in fixing tropes and allegories to the letter, and refining what is literal into figure and mystery.

Jack had provided a fair copy of his father's will, ingrossed in form upon a large skin of parchment; and resolving to act the part of a most dutiful son, he became the fondest creature of it imaginable. For although, as I have often told the reader, it consisted wholly in certain plain easy directions about the management and wearing of their coats, with legacies and penalties in case of obedience of neglect; yet he began to entertain a fancy, that the matter was deeper and darker, and therefore must needs have a great deal more of mystery at the bottom. „*Gentle-*„*men*," (said he) „*I will prove this very skin of parchment to* „*be meat, drink, and clothes; to be the philosopher's stone, and* „*the universal medicine.*" In consequence of which raptures, he resolved to make use of it in the most necessary, as well as the most paltry occasions of life [13]). He had a way of working it into any shape he pleased; so that it served him for a night-cap when he went to bed, and for an umbrella in rainy weather. He would lap a piece of it about a sore toe; or when he had fits, burn two inches under his nose; or if any thing lay heavy on his stomach, scrape off, and swallow as much of the powder as would lie on a silver penny; they were all infallible remedies. With analogy to these refinements, his common talk and conversation ran wholly on the phrase of his will [14]); and he circumscribed the utmost of his eloquence within that compass, not daring to let slip a syllable without authority from thence. Once at a strange house he was suddenly taken short, upon an urgent juncture [15]), whereon it may not be allowed too particularly to dilate; and being not able to call to mind, with that suddenness the occasion required, an authentic phrase for demanding the

13) Swift hechelt hier die durch, welche bei jeder Gelegenheit die heilige Schrift anführen und die Bibel zu Allem machen wollen. — 14) *of his will,* i. e. *of his father's will.* Die Calvinisten gebrauchen die Schrift im alltäglichen Umgang mehr, als die Lutheraner, bemerkt Wotton. — 15) *juncture,* Umstand (Bedürfniss?).

way to the back side; he chose rather, as the more prudent course, to incur the penalty in such cases usually annexed. Neither was it possible for the united rhetoric of mankind to prevail with him to make himself clean again; because, having consulted the will upon this emergency, he met with a passage [16]) near the bottom [17]) (whether foisted in by the transcriber, is not known) which seemed to forbid it.

He made it a part of his religion, never to say grace to his meat [18]); nor could all the world persuade him, as the common phrase is, to eat his victuals like a christian.

He bore a strange kind of appetite to snap-dragon [19]), and to the livid snuffs of a burning candle, which he would catch and swallow with an agility wonderful to conceive; and, by this procedure, maintained a perpetual flame in his belly; which, issuing in a glowing steam from both his eyes, as well as his nostrils, and his mouth, made his head appear, in a dark night, like the skull of an ass, wherein a roguish boy had conveyed a farthing candle, to the terror of his majesty's liege subjects. Therefore he made use of no other expedient to light himself home; but was wont to say, that a wise man was his own lanthorn.

He would shut his eyes as he walked along the streets; and if he happened to bounce his head against the post, or fall into the kennel, (as he seldom missed either to do one or both,) he would tell the gibing apprentices who looked on, that „*he submitted „with entire resignation, as to a trip, or a blow of fate* [20]),

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16) *to meet with a passage*, auf eine Stelle stossen oder treffen. — 17) *near the bottom*, i. e. im 11. Verse des XXII. Kapitels der Apocalypse; dort heisst es: Wer böse ist, der sey immerhin böse; und wer unrein ist, der sey immerhin unrein: aber wer fromm ist, der sey immerhin fromm; und wer heilig ist, der sey immerhin heilig. — 18) Diess bezieht sich auf die schlechte Art, das Sakrament zu empfangen bei den Schwärmern. — 19) Diess bezieht sich auf den blinden Eifer der Schwärmer. — 20) Diess bezieht sich auf die Lehre von der Prädestination und Gnade der Calvinisten. Die neuen Theologen haben meistens diese Lehre verworfen, weil Gott alle Menschen beseligen will. Joh. 3, 16. 1 Tim. 2, 4. Der Mensch macht sich durch sein Handeln oft selbst

„*with whom he found, by long experience, how vain it was either „to wrestle* [21]) *or to cuff* [22]); *and whoever durst undertake to do „either, would be sure to come off with a swinging fall, or a „bloody nose. It was ordained,*“ (said he) „*some few days be„fore the creation, that my nose and this very post should brave „a rencounter; and therefore Providence thought fit to send us „both into the world in the same age, and to make us country„men, and fellow-citizens. Now, had my eyes been open, it is „very likely the business might have been a great deal worse; „for how many a confounded slip is daily got by man, with all „his foresight about him? Besides, the eyes of the understand„ing* [23]) *see best, when those of the senses are out of the way* [24]); „*and therefore blind men are observed to tread their steps with „much more caution, and conduct, and judgment, than those who „rely with too much confidence upon the virtue of the visual nerve, „which every little accident shakes out of order, and a drop or „a film can wholly disconcert, like a lanthorn among a pack of „roaring bullies, when they scour* [25]) *the streets, exposing its „owner and itself to outward kicks and buffets, which both might „have escaped, if the vanity of appearing would have suffered* [26]) „*them to walk in the dark. But farther, if we examine the con„duct of these boasted lights, it will prove* [27]) *yet a great deal „worse than their fortune. It is true, I have broken my nose „against this post because Providence either forgot, or did not „think it convenient to twitch me by the elbow, and give me no„tice to avoid it. But let not this encourage either the present „age or posterity, to trust their noses into the keeping of their „eyes; which may prove* [28]) *the fairest way of losing them for*

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der göttlichen Gnade verlustig. Gott prädestinirte blos den Gebrauch des Verstandes und der Kräfte des Menschen dadurch, dass er sie ihm gab. Was man also nach reiflicher Ueberlegung thut, kann als prädestinirt angesehen werden. Die Handlung muss frei gewirkt werden, ohne weiteres Grübeln. — 21) *to wrestle*, kämpfen. — 22) *to cuff*, eigentlich: schlagen, hier wohl so viel als widerstreben, weil es sich auf *fate* bezieht. — 23) *the eyes of understanding*, d. h. die geistigen Augen. — 24) *out of the way*, nicht zugegen, abwesend. — 25) *to scour*, fegen, kehren. — 26) Vgl. Anmerk. 25. Section IX. — 27) *to prove*, sich ergeben, sich ausweisen. *It will prove yet* etc., so wird es sich ergeben, dass sie (*conduct*) noch u. s. w. — 28) *which may*

„good and all[29]*). For, O ye*[30]*) eyes! ye blind guides! miserable „guardians are ye of our frail noses; ye, I say, who fasten upon „the first precipice in view, and then tow our wretched wilting „bodies after you, to the very brink of destruction. But, alas! „that brink is rotten*[31]*), our feet slip, and we tumble down „prone*[32]*) into a gulph, without one hospitable shrub in the way „to break the fall; a fall to which not any nose of mortal make „is equal, except that of the giant Laurcalco*[33]*), who was „lord of the silver bridge. Most properly, therefore, O eyes, and „with great justice, may you be compared to those foolish „lights*[34]*), which conduct men through dirt and darkness, till „they fall into a deep pit, or a noisome bog.“*

This I have produced, as a scantling[35]) of Jack's great eloquence, and the force of his reasoning upon such abstruse matters.

He was, besides, a person of great design and improvement in affairs of devotion, having introduced a new deity, who hath since met with a vast number of worshippers; by some called Babel[36]), by others Chaos; who had an ancient temple of Gothic structure upon Salisbury plain, famous for its shrine, and celebration by pilgrims.

When he had[37]) some roguish trick to play, he would down with his knees, up with his eyes, and fall to prayers, though in the midst of the kennel[38]). Then it was that those who understood his pranks, would be sure to get far enough out of his way; and whenever curiosity attracted strangers to laugh, or to

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prove, welches seyn möchte. — 29) *for good and all*, ein für allemal, für immer. — 30) *ye* ist nur noch in komisch-affectirten feierlichen Anrufungen gebräuchlich. — 31) *rotten*, anbrüchig, verfallen. — 32) *prone*, kopfüber, plötzlich. — 33) Vgl. Cervantes Don Quijote. — 34) *foolish lights*, d. h. Irrlichter. — 35) *scantling*, Probe, Muster. — 36) *Babel*, diess Wort gebraucht Swift hier sehr passend; er denkt wahrscheinlich an 1 Mos. 11, 9.; die englische Kirche wirft nämlich den Calvinisten Unordnung im Kirchendienste vor. — 37) *to have*, hier: wünschen. — 38) Die Schurkereien und Grausamkeiten, welche die Schwärmer begehen, werden in der Regel unter dem Schleier der Religion vollbracht. Beispiele in der neuern Zeit sind die Momiers.

listen, he would of a sudden [39] with one hand out with his gear, and p—s full in their eyes, and with the other bespatter them all with mud [40]).

In winter he went always loose and unbuttonned, and clad as thin as possible, to let in the ambient heat; and in summer, lapped himself close and thick to keep it out [41]).

In all revolutions of government, he would make his court for the office of hangman-general [42]); and in the exercise of that dignity, wherein he was very dexterous, would make use of no other vizard, than a long prayer [43]).

He had a tongue so musculous and subtle, that he could twist it up into his nose, and deliver a strange kind of speech from thence. He was also the first in these kingdoms who began to improve the Spanish accomplishments of braying [44]), and having large ears perpetually exposed and erected, he carried his art to such a perfection, that it was a point of great difficulty to distinguish, either by the view or the sound, between the original and the copy.

He was troubled with a disease, reverse to that called the stinging of the tarantula; and would run distracted at the noise of music, especially a pair of bag pipes [45]). But he would cure himself again, by taking two or three turns in Westminster-hall, or Billingsgate, or in a boarding school, or the Royal-exchange, or a state coffee-house.

He was a person that feared no colours [46]), but mortally hated all; and upon that account bore a cruel aversion to painters; insomuch that in his paroxysms, as he walked the streets,

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39) *of a sudden,* auf ein Mal. — 40) *mud,* der nasse Koth.

41) Diess bezieht sich auf das Sonderbare in der Kleidung und dem Betragen der Schwärmer. — 42) Die Schwärmer sind in der Regel strenge Verfolger und verketzern jeden anders Denkenden. — 43) Cromwell († 1658) und seine Consorten sagten: sie suchten Gott, als sie den König ermorden wollten. In England sind die Scharfrichter vermummt. — 44) *to bray,* iahnen, wie ein Esel schreien. — 45) Diess bezieht sich auf die Abneigung der Calvinisten gegen die Kirchenmusik. — 46) Diess bezieht sich auf die Abneigung der Calvinisten gegen Bilder und andere Verzierungen in der Kirche.

he would have his pockets loaden with stones, to pelt at the signs.

Having, from his manner of living, frequent occasions to wash himself, he would often leap over head and ears into the water, though it were in the midst of the winter; but was always observed to come out again much dirtier, if possible, than he went in [47]).

He was the first that ever found out the secret of contriving a soporiferous medicine to be conveyed in at the ears. It was a compound of sulphur and balm of Gilead, with a little pilgrim's salve [48]).

He wore a large plaister of artificial caustics on his stomach, with the fervor of which he could set himself a groaning [49]), like the famous board upon application of a red-hot iron.

He would stand in the turning of a street; and, calling to those who passed by, would cry to one, „*Worthy sir, do me the „honour of a good slap on the chaps;*" to another, „*Honest friend, „pray favour me with a handsome kick on the a—e. Madam, „shall I intreat a small box on the ear from your ladyship's fair „hands?*" *Noble captain, lend a reasonable thwack, for the love „of God, with that cane of yours, over these poor shoulders*" [50]). And when he had, by such earnest solicitations, made a shift to procure a basting sufficient to swell up his fancy and his sides, he would return home extremely comforted, and full of terrible accounts of what he had undergone for the public good. „*Ob- „serve this stroke,*" (said he, shewing his bare shoulders) „*a „plaguy janissary gave it me this very morning at seven o'clock, „as, with much ado, I was driving off the great Turk. Neigh- „bours, mind this broken head deserves a plaister. Had poor „Jack been tender of his noddle, you would have seen the Pope*

47) Die Schwärmer verunreinigen manchmal ihren Körper, indem sie sehr grosse Sorge für ihre Seelenreinheit haben. — 48) Fanatische Prediger sprechen von Hölle und Verdammung oder von den Freuden des Himmels; sie haben einen so schmutzigen Styl, dass sie sehr wohl der Pilgrimssalbe ähnlich sehen. — 49) Das affectirte Seufzen bei der Andacht. — 50) Die Schwärmer wollen gern Märtyrer werden, und sind stolz darauf.

„and the French king, long before this time of day, among „your wives and your warehouses. Dear Christians, the great „Mogul was come as far as Whitechapel; and you may „thank these poor sides, that he hath not (God bless us) already „swallowed up man, woman, and child.“

It was highly worth observing the singular effects of that aversion or antipathy which Jack and his brother Peter seemed, even to an affectation, to bear towards each other[51]). Peter had lately done some rogueries, that forced him to abscond; and he seldom ventured to stir out before night, for fear of bailiffs. Their lodgings were at the two most distant parts of the town from each other; and whenever their occasions or humours called them abroad, they would make choice of the oddest unlikely times, and most uncouth rounds they could invent, that they might be sure to avoid one another. Yet, after all this, it was their perpetual fortune to meet. The reason of which is easy enough to apprehend: for the phrenzy and the spleen of both having the same foundation, we may look upon them as two pair of compasses, equally extended, and the fixed foot of each remaining in the same centre; which, though moving contrary ways at first, will be sure to encounter somewhere or other in the circumference. Besides, it was among the great misfortunes of Jack, to bear a huge personal resemblance with his brother Peter. Their humour and dispositions were not only the same; but there was a close analogy in their shape, their size, and their mien; insomuch as nothing was more frequent, than for a bailiff to seize Jack by the shoulders, and cry, *„Mr. Peter, you are „the king's prisoner;“* or, at other times, for one of Peter's nearest friends, to accost Jack with open arms, *„Dear Peter, „I am glad to see thee; pray, send me one of your best medicines „for the worms.“* This, we may suppose, was a mortifying return of those pains and proceedings Jack had laboured in so long; and finding, how directly opposite all his endeavours had answered to the sole end and intention which he had proposed

51) Obgleich die Fanatiker den Papisten sehr abgeneigt seyn wollen, so sind sie doch einander sehr ähnlich. Beispiele hievon liefern die Umtriebe der Frömmler in der neuesten Zeit.

to himself, how could it avoid having terrible effects upon a head and heart so furnished as his? However, the poor remainders of his coat bore all the punishment. The orient sun never entered upon his diurnal progress, without missing a piece of it. He hired a taylor to stitch up the collar so close, that it was ready to choak him, and squeezed out his eyes at such a rate [52]), as one could see nothing but the white. What little was left of the main substance of the coat, he rubbed every day, for two hours, against a rough cast wall, in order to grind away the remnants of lace and embroidery; but, at the same time, went on with so much violence, that he proceeded a heathen philosopher [53]). Yet, after all he could do of this kind, the success continued still to disappoint his expectation. For as it is the nature of rags, to bear a kind of mock resemblance to finery, there being a sort of fluttering appearance in both, which is not to be distinguished at a distance, in the dark, or by short sighted eyes; so, in those junctures, it fared with Jack and his tatters, that they offered to the first view a ridiculous flaunting; which, assisting the resemblance in person and air, thwarted all his projects of separation, and left so near a similitude between them, as frequently deceived the very disciples and followers of both.

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The old Sclavonian proverb said well, *„that it is „with men, as with asses, whoever would keep them fast, must „find a very good hold at their ears.“* Yet I think we may affirm, that it hath been verified by repeated experience, that

Effugiet tamen haec sceleratus vincula Proteus.

It is good, therefore, to read the maxims of our ancestors, with great allowances to times and persons. For, if we look into primitive records [54]), we shall find, that no revolutions have been so great, or so frequent, as those of human ears. In former days [55]), there was a curious invention to catch and keep them; which, I think, we may justly reckon among the *artes perditae.*

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52) *rate*, Grad. — 53) *heathen philosopher*, der zerlumpte Kerl. — 54) *record*, Urkunde. — 55) *in former days* (oder *times*), sonst, vormals.

And how can it be otherwise, when, in these latter centuries, the very species is not only diminished to a very lamentable degree, but the poor remainder is also degenerated so far, as to mock our skilfulest tenure. For if the only slitting of one ear in a stag hath been found sufficient to propagate the defect through a whole forest, why should we wonder at the greatest consequences from so many loppings and mutilations, to which the ears of our fathers and our own have been of late so much exposed? It is true, indeed, that while this island of ours was under the dominion of grace, many endeavours were made to improve the growth of ears once more among us. The proportion of largeness was not only looked upon as an ornament of the outward man, but as a type of grace in the inward. Besides, it is held by naturalists, that if there be a protuberancy of parts in the superior region of the body, as in the ears and nose, there must be a parity also in the inferior. And therefore, in that truly pious age, the males in every assembly, according as they were gifted, appeared very forward in exposing their ears to view, and the regions about them; because Hippocrates tells us, that „*when the vein behind the ear happens to be cut, a man* „*becomes an eunuch* [56]). And the females were nothing backwarder in beholding and edifying by them: whereof those who had already used the means, looked about them with great concern, in hopes of conceiving a suitable offspring by such a prospect. Others, who stood candidates for benevolence, found there a plentiful choice, and were sure to fix upon such as discovered the largest ears, that the breed might not dwindle between them. Lastly, the devouter sisters, who looked upon all extraordinary dilatations of that member as protrusions of zeal, or spiritual excrescences, were sure to honour every head they sat upon, as if they had been cloven tongues; but especially that of the preacher, whose ears were usually of the prime magnitude; which, upon that account, he was very frequent and exact in exposing with all advantages to the people; in his rhetorical paroxysms, turning sometimes to hold forth the one, and sometimes to hold forth the other. From which custom, the whole

56) Hippocrates Lib. *de aere, locis et aquis.*

opinion of preaching is to this very day, among their professors, stiled by the phrase of holding forth.

Such was the progress of the saints for advancing the size of that member; and it is thought the success would have been every way answerable, if, in process of time, a cruel king had not arose, who raised a bloody persecution against all ears above a certain standard [57]). Upon which, some were glad to hide their flourishing sprouts in a black border; others crept wholly under a perriwig; some were slit, others cropped, and a great number sliced off to the stumps. But of this, more hereafter in my General History of Ears; which I design very speedily to bestow upon the public.

From this brief survey of the falling state of ears in the last age; and the small care had to advance their ancient growth in the present, it is manifest, how little reason we can have to rely upon a hold so short, so weak, and so slippery: and that whoever desires to catch mankind fast, must have recourse to some other methods. Now, he that will examine human nature with circumspection enough, may discover several handles, whereof the six [58]) senses afford one a-piece, beside a great number that are screwed to the passions, and some few rivetted to the intellect. Among these last, curiosity is one, and, of all others, affords the firmest grasp; curiosity, that spur in the side, that bridle in the mouth, that ring in the nose of a lazy, an impatient, and a grunting reader. By this handle it is, that an author should seize upon his readers; which as soon as he hath once compassed [59]), all resistance and struggling are in vain; and they become his prisoners as close as he pleases, till weariness or dulness force him to let go his grip.

And therefore, I, the author of this miraculous treatise, having hitherto, beyond expectation, maintained, by the aforesaid handle, a firm hold upon my gentle readers; it is with great reluctance that I am at length compelled to remit my grasp; leaving them in the perusal of what remains to that natural oscitancy inherent in the tribe. I can only assure thee, courteous reader,

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57) Diess war Karl II. — 58) Scaligers mitgerechnet, gest. 1609. — 59) *to compass*, bekommen, erhalten.

for both our comforts, that my concern is altogether equal to thine, for my unhappiness in losing, or mislaying among my papers, the remaining part of these memoirs; which consisted of accidents, turns, and adventures, both new, agreeable, and surprising; and therefore calculated, in all due points, to the delicate taste of this our noble age. But, alas! with my utmost endeavours I have been able only to retain a few of the heads; under which there was a full account, how Peter got a protection [60]) out of the king's bench; and of a reconcilement between Jack and him, upon a design they had in a certain rainy night to trepan [61]) brother Martin into a spunging-house [62]), and there strip him to the skin [63]); how Martin, with much ado, shewed them both a fair pair of heels; how a new warrant came out against Peter; upon which, how Jack left him in the lurch, stole his protection, and made use of it himself. How Jack's tatters came into fashion in court and city; how he got upon a great horse [64]), and ate custard [65]). But the particulars of all these, with several others, which have now slid out of my memory, are lost beyond all hopes of recovery. For which misfortune, leaving my readers to condole with each

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60) *protection*, Schutzbrief. — 61) *to trepan*, in die Falle locken, betrügen. — 62) *spunging-house*, die Kneipe (wohin man zahlungsunfähige Arrestanten setzt, die auf ihre Kosten zehren müssen, und worin alle Arten von Betrug gespielt werden). — 63) *to strip*, überfallen, *to strip to the skin*, wohl so viel als: bis auf die Haut ausziehen. — Jacob II. gab den Papisten und Presbyterianern die Religionsfreiheit wieder. Beide hatten gleiches Interesse. Bei der Revolution aber wurden die Papisten wieder unterdrückt, daher sagt wahrscheinlich Swift: Hans habe Peter's Schutzbrief gestohlen, und mache nun selbst davon Gebrauch. — 64) *to get upon a horse*, auf ein Pferd steigen. — Sir Humphry Edwyn, ein Presbyterianer, war, als die Presbyterianer begünstigt wurden, Lord-Mayor von London und hatte die Unverschämtheit, mit den Zeichen seiner Würde in die geheimen Versammlungen seiner Glaubensgenossen zu gehen. — 65) Eierkuchen (*custard*) ist ein berühmtes Gericht, welches man einem Lord-Mayor bei Feierlichkeiten vorsetzt.

other, as far as they shall find it to agree with their several constitutions; but conjuring them by all the friendship that hath passed between us, from the title-page to this, not to proceed so far as to injure their healths, for an accident past remedy; I now go on to the ceremonial part of an accomplished writer; and therefore, by a courtly modern, lest of all others to be omitted.

THE CONCLUSION.

Going too long[1]) is a cause of abortion, as effectual, though not so frequent, as going too short; and holds true especially in the labours of the brain. Well fare[2]) the heart of that noble Jesuit[3]), who first adventured to confess in print, that books must be suited to their several seasons, like dress, and diet, and diversions; and better fare our noble nation, for refining upon this among other French modes. I am living fast to see the time, when a book that misses its tide, shall be neglected, as the moon by day, or like mackarel a week after the season. No man hath more nicely observed our climate than the bookseller who bought the copy of this work. He knows to a tittle[4]) what subjects will best go off in a dry year, and which it is proper to expose foremost, when the weather-glass is fallen to much rain. When he had seen this treatise, and consulted his almanac upon it, he gave me to understand, that he had manifestly considered the two principal things, which were the bulk and the subject; and found it would never take, but after a long vacation; and then only, in case it should happen to be a hard year for turnips. Upon which I desired to know, considering my urgent necessities, what he thought might be acceptable this month? He looked westward, and said, „*I doubt we shall have „a fit of bad weather; however, if you could prepare some pretty „little banter, but not in verse, or a small treatise upon the — —, „it would run like wild-fire*[5]). *But if it hold up, I have already „hired an author to write something against Dr. B—tl—y, which „I am sure will turn to account.*“

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1) *going too long*, statt *to go too long*. — 2) *wellfare*, Heil, Glück. — 3) D. i. Pere d'Orleans. — 4) *he knows to a tittle*, er weiss es auf den Punct (auf's Haar). — 5) *wild-fire*, das griechische Feuer, der Rothlauf, *it would run like wild-fire* könnte man wohl am besten wiedergeben: es würde wie warme Semmel abgehen.

At length we agreed upon this expedient, that when a customer comes for one of these, and desires in confidence to know the author; he will tell him very privately, as a friend, naming whichever of the wits shall happen to be that week in the vogue; and if Durfey's last play should be in course, I had as lieve [6]), he may be the person as Congreve. This I mention, because I am wonderfully well acquainted with the present relish of our courteous readers; and have often observed, with singular pleasure, that a fly, driven from a honey-pot, will immediately, with a very good appetite, alight, and finish his meal on an excrement.

I have one word to say upon the subject of profound writers, who are grown very numerous of late; and I know very well the judicious world is resolved to list me in that number. I conceive therefore, as to the business of being profound, that it is with writers, as with wells [7]); a person with good eyes may see to the bottom of the deepest [8]), provided [9]) any water be there; and that often when there is nothing in the world at the bottom, besides dryness and dirt, thought it be but a yard and half [10]) under ground, it shall pass however for wonderous deep, upon no wiser reason than because it is wonderous dark.

I am now trying an experiment very frequent among modern authors; which is, to write upon nothing; when the subject is utterly exhausted, to let the pen still move on; by some called the ghost of wit delighting to walk after the death of its body. And to say the truth, there seems to be no part of knowledge in fewer hands than that of discerning when to have done [11]). By the time that an author has wrote out a book, he and his readers are become old acquaintance, and grow very loth to part; so that I have sometimes known it to be in writing, as in visiting, where the ceremony of taking leave has employed more

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6) *I had as lieve*, ich wollte lieber, ich hätte lieber. — 7) *well*, Brunnen, Pumpensod. — 8) *to the bottom of the deepest*, statt *to the deepest bottom*. — 9) *provided*, oder *provided that*, wenn nur, dafern. — 10) *a yard and half*, anderthalb Elle (anderthalb Klafter?). — 11) *to have done*, fertig seyn, *when to have done*, statt *when he had done*.

time than the whole conversation before. The conclusion of a treatise resembles the conclusion of human life, which hath sometimes been compared to the end of a feast; where few are satisfied to depart; *ut plenus vitae conviva;* for men will sit down after the fullest meal, thought it be only to doze [12]), or to sleep out the rest of the day. But, in this latter, I differ extremely from other writers; and shall be too proud, if by all my labours I can have anyways [13]) contributed to the repose of mankind, in times so turbulent and unquiet as these [14]). Neither do I think such an employment so very alien from the office of a wit, as some would suppose. For among a very polite nation in Greece [15]), there were the same temples built and consecrated to sleep and the muses, between which two deities they believed the strictest friendship was established.

I have one concluding favour to request of my reader, — that he will not expect to be equally diverted and informed by every line or every page of this discourse; but give some allowance to the author's spleen, and short fits or intervals of dulness, as well as his own; and lay it seriously to his conscience, whether, if he were walking the streets in dirty weather or a rainy day, he would allow it fair dealing in folks at their ease from a window, to criticise his gait, and ridicule his dress at such a juncture.

In my disposure of employments of the brain, I have thought fit to make invention the master, and to give method and reason the office of its lacqueys. The cause of this distribution was, from observing it my peculiar case, to be often under a temptation of being witty, upon occasion where I could be neither wise nor sound, nor anything to the matter in hand. And I am too much a servant of the modern way, to neglect any such opportunities, whatever pains or improprieties I may be at to introduce them. For I have observed, that from a laborious collection of seven hundred and thirty-eight flowers and shining hints of the best modern authors, digested with great reading into my book

12) *to doze (out)*, verschlafen. — 13) *anyways*, auf irgend eine Weise. — 14) Diess war vor dem Ryswicker Frieden geschrieben. — 15) Die Trezenier. Vgl. Pausanias Lib. II.

of common places, I have not been able, after five years, to draw, hook, or force into common conversation, any more than a dozen. Of which dozen, the one moiety failed of success, by being dropped among unsuitable company; and the other cost me so many strains, and traps, and ambages to introduce, that I at length resolved to give it over. Now, this disappointment (to discover a secret), I must own gave me the first hint of setting up for an author; and I have since found among some particular friends, that it is become a very general complaint, and has produced the same effects upon many others. For I have remarked many a towardly word to be wholly neglected or despised in discourse, which hath passed very smoothly, with some considerations and esteem, after its preferment and sanction in print. But now, since, by the liberty and encouragement of the press, I am grown absolutely master of the occasions and opportunities to expose the talents I have acquired, I already discover, that the issues of my *observanda* begin to grow too large for the receipts. Therefore I shall here pause awhile, till I find, by feeling the world's pulse, and my own, that it will be of absolute necessity for us both to resume my pen.

END OF THE TALE OF A TUB.

A FULL AND TRUE ACCOUNT

OF THE

BATTLE

FOUGHT LAST FRIDAY,

BETWEEN THE ANCIENT AND THE MODERN

BOOKS

IN ST. JAMES'S LIBRARY.

THE BOOKSELLER TO THE READER.

The following discourse, as it is unquestionably of the same author, so it seems to have been written about the same time with the former; I mean the year 1697, when the famous dispute was on foot, about ancient and modern learning. The controversy took its rise from an essay of Sir William Temple upon that subject; which was answered by W. Wotton, B. D. with an Appendix by Dr. Bentley, endeavouring to destroy the credit of Aesop and Phalaris, for authors, whom Sir William Temple had, in the essay before mentioned, highly commended. In that Appendix, the doctor falls hard upon a new edition of Phalaris, put out by the honourable Charles Boyle, now earl of Orrery; to which Mr. Boyle replied at large with great learning and wit; and the doctor voluminously rejoined. In this dispute, the town highly resented to see a person of Sir William Temple's character and merits roughly used by the two reverend gentlemen aforesaid, and without any manner of provocation. At length, there appearing no end of the quarrel, our author tells us, that the *Books* in St. James's library, looking upon themselves as parties principally concerned, took up the controversy, and came to a decisive battle; but the manuscript, by the injury of fortune, or weather, being in several places imperfect, we cannot learn to which side the victory fell.

I must warn the reader, to beware of applying to persons, what is here meant only of books in the most literal sense. So, when Virgil is mentioned, we are not to understand the person of a famous poet, called by that name, but only certain sheets of paper, bound up in leather, containing in print the works of the said poet: and so of the rest.

THE PREFACE OF THE AUTHOR.

Satire is a sort of glass wherein beholders do generally discover every body's face but their own [1]); which is the chief reason for that kind reception it meets in the world, and that so very few are offended with it. But if it should happen otherwise, the danger is not great; and I have learned from long experience, never to apprehend [2]) mischief from those understandings I have been able to provoke. For anger and fury, though they add strength to the sinews of the body [3]), yet are found to relax those of the mind, and to render all its efforts feeble and impotent.

There is a brain that will endure but one scumming; let the owner gather it with discretion, and manage his little stock with husbandry. But of all things let him beware of bringing it under the lash of his betters; because that will make it all bubble up into impertinence, and he will find no new supply: wit without knowledge being a sort of cream, which gathers in the night to the top, and by a skilful hand may be soon whipt into froth; but once scummed away, what appears underneath, will be fit for nothing, but to be thrown to the hogs.

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1) Das, was Swift hier sagt, ist sehr wahr. Die Satyre, namentlich die lachende, züchtigt die Fehler und Thorheiten der Menschen; Niemand aber erscheint gern lächerlich, sondern wendet das, was in der Satyre gesagt ist, mehr auf Andere, als auf sich selbst, an. Bouterwek in seiner Aesthetik Band I. S. 177 ff. sagt sehr richtig: „Die liberale und gerechte Satyre trifft immer nur die Thorheiten, die wirklich diesen Namen verdienen. Sie ist eine treffliche Dienerin der gesunden Vernunft. Laster greift sie nur von derjenigen Seite an, wo das Widersinnige, nicht der böse Wille, in unsittlichen Handlungen hervorsticht; denn wo das Unsittliche auffallend vom bösen Willen ausgeht, und mehr dem schlechten Herzen angehört, als dem bethörten Kopfe, ist es widrig. Die bittere Züchtigung, mit der ein entrüstetes edles Gemüth das Laster verfolgen darf, ist von der ächten Satyre sehr verschieden. Diese ist, ihrer ästhetischen Natur nach, heiter und munter. Selbst dem Laster entzieht sie das Widrige, indem sie es in das Gebiet der blossen Thorheit hinüber zieht. Zum Lachen stimmt sie uns, nicht zum Zürnen u. s. w.“ — 2) *to apprehend,* befürchten. — 3) Der Zorn ist nämlich der rüstigste Affect.

A FULL AND TRUE ACCOUNT

OF THE

BATTLE,

FOUGHT LAST FRIDAY, &c.

Whoever examines with due circumspection into the annual records of time, will find it remarked, that War is the child of Pride, and Pride the daughter of Riches [1]). The former [2]) of which assertions may be soon granted; but one cannot so easily subscribe to the latter. For pride is nearly related to beggary and want, either by father or mother, and sometimes by both: and to speak naturally, it very seldom happens among men to fall out, when all have enough; invasions usually travelling from north to south, that is to say, from poverty upon plenty. The most ancient and natural grounds of quarrels, are lust and avarice; which, though we may allow to be brethren [3]) or collateral branches of pride, are certainly the issues of want. For to speak in the phrase of writers upon the politics, we may observe in the republic of dogs, (which in its original seems to be an institution of the many) that the whole state is ever in the profoundest peace, after a full meal; and that civil broils arise among them, when it happens for one great bone to be seized on by some leading dog, who either divides it among the few, and then it falls to an oligarchy; or keeps it to himself, and then it runs up to a tyranny. The same reasoning also holds place among them, in those dissentions we behold upon a turgescency in any of their females. For, the right of possessions lying in common, (it being impossible to establish a property in so delicate a case,) jealousies

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1) Reichthum bringt Stolz hervor und Stolz ist die Ursache des Krieges. Vid. *Ephem.* de Mary Clark, *opt. edit.*

2) *former*, der erste, kann wie *latter* zu den Pronominal-Adjectiven gerechnet werden. — 3) *to be brethren*, Construction des Accusativs mit dem Infinitiv, nach *to allow.*

and suspicions do so abound, that the whole commonwealth of that street is reduced to a manifest state of war, of every citizen against every citizen; till some one [4]) of more courage, conduct, or fortune than the rest, seizes and enjoys the prize; upon which naturally arises plenty of heart-burning, and envy, and snarling against the happy dog. Again, if we look upon any of these republics engaged in a foreign war, either of invasion or defence, we shall find the same reasoning will serve, as to the grounds and occasions of each; and that poverty, or want, in some degree or other, (whether real, or in opinion, which makes no alteration in the case,) has a great share, as well as pride, on the part of the aggressor.

Now, whoever will please to take this scheme, and either reduce or adapt it to an intellectual state, or commonwealth of learning, will soon discover the first ground of disagreement between the two great parties at this time in arms; and may form just conclusions upon the merits of either cause. But the issue or events of this war are not easy to conjecture at: for the present quarrel is so inflamed by the warm heads of either faction, and the pretensions somewhere or other [5]) so exorbitant, as not to admit the least overtures of accommodation. This quarrel first began (as I have heard it affirmed by an old dweller in the neighbourhood) about a small spot of ground, lying and being upon one of the two tops of the hill Parnassus; the highest and largest of which had, it seems, been, time out of mind [6]), in quiet possession of certain tenants called the Ancients; and the other was held by the Moderns. But these disliking their present station, sent certain ambassadors to the Ancients, complaining of a great nuisance, how the height of that part of Parnassus quite spoiled the prospect of theirs, especially towards the east; and therefore, to avoid a war, offered them the choice of this alternative; either that the Ancients would please to remove themselves and their effects down to the lower summit, which the Moderns would graciously surrender to

4) *one* wird sehr oft in Verbindung mit *some*, *any* und *every* gefunden. — 5) *other* scil. *are*. — 6) *time out of mind*, seit undenklichen Zeiten.

them, and advance in their place; or else, that the said Ancients will give leave to the Moderns, to come with shovels and mattocks, and level the said hill as low as they shall think it convenient. To which the Ancients made answer, how little they expected such a message as this, from a colony whom they had admitted, out of their own free grace, to so near a neighbourhood. That as to their own seat, they were aborigines of it; and therefore to talk with them of a removal or surrender, was a language they did not understand; that if the height of the hill on their side shortened the prospect of the Moderns, it was a disadvantage they could not help; but desired them to consider, whether that injury, if it be any, were not largely recompensed by the shade and shelter it afforded them: that as to the levelling or digging down, it was either folly or ignorance to propose it, if they did or did not know, how that side of the hill was an entire rock, which would break their tools and hearts without any damage to itself: that they would therefore advise the Moderns, rather to raise their own side of the hill, than dream of pulling down that of the Ancients: to the former of which they would not only give licence, but also largely contribute. All this was rejected by the Moderns, with much indignation, who still insisted upon one of the two expedients. And so this difference broke out into a long and obstinate war; maintained on the one party by resolution, and by the courage of certain leaders and allies; but on the other, by the greatness of their number, upon all defeats affording continual recruits. In this quarrel, whole rivulets of ink have been exhausted, and the virulence of both parties enormously augmented. Now, it must here be understood, that ink is the great missile weapon in all battles of the learned, which, conveyed through a sort of engine called a quill, infinite numbers of these are darted at the enemy, by the valiant on each side, with equal skill and violence, as if it were an engagement of porcupines. This malignant liquor was compounded by the engineer who invented it, of two ingredients, which are gall [7]) and copperas [8]); by its

7) *gall* oder *gall-nut*, Galläpfel. — 8) *copperas*, Kupferwasser.

bitterness and venom, to suit in some degree, as well as to foment the genius of the combatants. And as the Grecians, after an engagement, when they could not agree about the victory, were wont to set up trophies on both sides; the beaten party being content to be at the same expense, to keep itself in countenance, (a laudable and ancient custom, happily revived of late in the art of war); so the learned, after a sharp and bloody dispute, do on both sides hang out their trophies too, whichever comes by the worst[9]). These trophies have largely inscribed on them the merits of the cause; a full impartial account of such a battle, and how the victory fell clearly to the party that set them up. They are known to the world under several names; as, Disputes, Arguments, Rejoinders, Brief Considerations, Answers, Replies, Remarks, Reflexions, Objections, Confutations. For a very few days they are fixed up in all public places, either by themselves or their representatives[10]), for passengers to gaze at: from whence the chiefest and largest are removed to certain magazines they call libraries, there to remain in a quarter purposely assigned them, and from thenceforth begin to be called books of controversy.

In these books is wonderfully instilled, and preserved, the spirit of each warrior, while he is alive; and after his death, his soul transmigrates there, to inform them. This, at least, is the more common opinion. But I believe, it is with libraries as with other cemeteries, where some philosophers affirm, that a certain spirit, which they call *brutum hominis*, hovers over the monument, till the body is corrupted, and turns to dust or to worms, but then vanishes or dissolves: so we may say, a restless spirit haunts over every book, till dust or worms have seized upon it; which to some may happen in a few days, but to others later. And therefore, books of controversy, being of all others haunted by the most disorderly spirits, have always been confined in a separate lodge from the rest; and for fear of mutual violence against each other, it was thought prudent by our ancestors, to

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9) *to come by the worst*, am schlimmsten wegkommen. — 10) *their representatives*, d. h. ihre Titelblätter.

bind them to the peace with strong iron chains [11]). Of which invention the original occasion was this. When the works of Scotus [12]) first came out, they were carried to a certain great library, and had lodgings appointed them; but this author was no sooner settled, than he went to visit his master Aristotle, and there both concerted together, to seize Plato by main force, and turn him out from his ancient station among the divines, where he had peaceably dwelt near eight hundred years. The attempt succeeded, and the two usurpers have reigned ever since in his stead. But to maintain quiet for the future, it was decreed, that all polemics of the larger size should be held fast with a chain.

By this expedient, the public peace of libraries might certainly have been preserved, if a new species of controversial books had not arose of late years, instinct with a most malignant spirit, from the war above mentioned, between the learned, about the higher summit of Parnassus.

When these books were first admitted into the public libraries, I remember to have said upon occasion, to several persons concerned [13]), how [14]) I was sure they would create broils wherever they came, unless a world of care [15]) were taken; and therefore I advised, that the champions of each side [16]) should be coupled together, or otherwise mixed, that, like the blending of contrary poisons, their malignity might be employed among themselves. And it seems I was neither an ill prophet, nor [17]) an ill counsellor: for it was nothing else but the neglect of this caution which gave occasion to the terrible fight that happened on Friday

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11) In einigen Bibliotheken ~~Englands~~ war es Mode, manche Bücher mit Ketten anzuschliessen, damit sie nicht gestohlen werden könnten. — 12) *Scotus*, ein Scholastiker. — 13) *concerned*, dabei interessirt. — 14) *how*, dass, kommt als Conjunction nur bei ältern Schriftstellern vor. — 15) *a world of care*, eine Welt von Sorge, d. i. alle mögliche Vorsicht (Sorge). So sagt man auch *a world of sweetness*, eine Fülle von Süssigkeit. Swift umschreibt bekanntlich sehr viel durch das Wort *world*. — 16) *side*, Partei. — 17) Ist ein Satz kurz und durch Hülfsverben ausgedrückt, so kann statt *neither — nor*, beide Mal *no more* stehen.

last between the ancient and modern books in the king's library. Now, because the talk of this battle is so fresh in every body's mouth, and the expectation of the town so great, to be informed in[18]) the particulars; I being possessed[19]) of all qualifications requisite in an historian, and retained[20]) by neither party, have resolved to comply with the urgent importunity of my friends, by writing down a full impartial account thereof.

The guardian of the regal library, a person of great valour, but chiefly renowned for his humanity[21]), had been a fierce champion for the Moderns; and in an engagement upon Parnassus, had vowed, with his own hands to knock down two of the ancient chiefs, who guarded a small pass on the superior rock: but endeavouring to climb up, was cruelly obstructed by his own unhappy weight and tendency towards his centre: a quality[22]) to which those of the modern party are extremely subject; for being light-headed, they have in speculation a wonderful agility, and conceive nothing too high for them to mount; but in reducing to practice, discover a mighty pressure about their posteriors and their heels. Having thus failed in his design, the disappointed champion bore a cruel rancour to the ancients; which he resolved to gratify, by shewing all marks of his favour to the books of their adversaries, and lodging them in the fairest apartments; when at the same time, whatever book had the boldness to own itself for an advocate of the ancients, was buried alive in some obscure corner, and threatened, upon the least displeasure, to be turned out of doors. Besides, it so happened, that about this time there was a strange confusion of place among all the books in the library; for which several rea-

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18) *to inform*, bekannt machen, benachrichtigen, ist selten mit *in* verbunden; *in* steht hier wahrscheinlich statt *of*; *to inform of*, unterrichten, belehren. — 19) *I being possessed*, indem, oder da ich besitze, im Besitz bin. — 20) *to retain*, halten, zu etwas gehören. — 21) Bibliothekar war Bentley. — Der ehrwürdige Herr Boyle sagt in der Vorrede zu seiner Ausgabe des Phalaris, dass ihm der Bibliothekar ein Manuscript *pro solita humanitate sua* abgeschlagen habe. Die beiden Feldherren der Alten waren Phalaris und Aesop. — 22) *quality*, hier so viel als *fate*, Schicksal.

sons were assigned. Some imputed it to a great heap of learned dust, which a perverse wind blew off from a shelf of moderns into the keeper's [23]) eyes. Others affirmed he had a humour to pick the worms out of the schoolmen [24]), and swallow them fresh and fasting; whereof some fell upon his spleen, and some climbed up into his head, to the great perturbation of both. And, lastly, others maintained, that, by walking much in the dark about the library, he had quite lost the situation of it out of his head; and, therefore, in replacing his books, he was apt to mistake, and clap [25]) Des Cartes next to Aristotle; poor Plato had got between Hobbes [26]) and the Seven Wise Masters [27]); and Virgil was hemmed in, with Dryden on one side, and Withers [28]) on the other.

Meanwhile, those books that were advocates for the Moderns, chose out one from among them, to make a progress through the whole library, examine the number and strength of their party, and concert their affairs. This messenger performed all things very industriously, and brought back with him a list of their forces, in all fifty thousand, consisting chiefly of light horse; heavy-armed foot, and mercenaries: whereof the foot were in general but sorrily armed, and worse clad; their horses large, but extremely out of case and heart. However, some few, by trading among the ancients, had furnished themselves tolerably enough.

While things were in this ferment, discord grew extremely high, hot words passed on both sides, and ill blood was plentifully bred. Here a solitary Ancient, squeezed up among a whole shelf of Moderns, offered fairly to dispute the case, and

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23) *keeper's*, nämlich der Bibliothek. — 24) *schoolman*, Scholastiker. — 25) *to clap*, schlagen, anfügen, hier so viel als stellen, oder schieben. — 26) Thomas Hobbes, geb. 1588 zu Malmesbury, gest. 1679. — 27) Die sieben Weisen Griechenlands waren: Bias von Priene in Ionien, Chilon von Sparta, Kleobulos von Lindos auf der Insel Rhodos, Periandros von Korinth, Pittakos von Mitylene auf der Insel Lesbos, Solon von Athen und Thales von Miletos in Ionien. — 28) Withers war ein Gelehrter.

to prove, by manifest reasons, that the priority was due to them, from long possession, and in regard of their prudence, antiquity, and, above all, their great merits towards the Moderns. But these denied the premises; and seemed very much to wonder, how the Ancients could pretend to insist upon their antiquity, when it was so plain (if they went to that), that the moderns were much the more ancient [29]) of the two. As for any obligations they owed to the Ancients, they renounced them all. „*It is true*," (said they) „*we are informed, some few of our „party have been so mean to borrow their subsistence from you. „But the rest, infinitely the greater number (and especially we „French and English), were so far from stooping to so base an „example, that there never passed, till this very hour, six words „between us. For our horses are of our own breeding, our arms „of our own forging, and our clothes of our own cutting out and „sewing.*" Plato was by chance upon the next shelf, and observing those that spoke, to be in the ragged plight mentioned awhile ago; their jades lean and foundered, their weapons of rotten wood, their armour rusty, and nothing but rags underneath; he laughed loud, and, in his pleasant way, swore, by G—[30]), he believed them.

Now, the Moderns had not proceeded in their late negociation with secrecy enough to escape the notice of the enemy. For those advocates who had begun the quarrel by setting first on foot the dispute of precedency, talked so loud of coming to a battle, that Temple happened to overhear them, and gave immediate intelligence to the Ancients; who thereupon drew up their scattered troops together, resolving to act upon the defensive. Upon which several of the Moderns fled over to their party, and among the rest Temple himself. This Temple, having been educated and long conversed among the Ancients, was, of all the Moderns, their greatest favourite, and became their greatest champion.

Things were at this crisis, when a material accident fell out. For, upon the highest corner of a large window, there dwelt a

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29) Nämlich nach den Paradoxen der Neuern. — 30) G—d, i. e. Jupiter.

certain spider, swollen up to the first[31]) magnitude by the destruction of infinite numbers of flies, whose spoils lay scattered before the gates of his palace, like human bones before the cave of some giant. The avenues to his castle were guarded with turnpikes[32]) and pallisadoes, all after the modern way of fortification.

After you[33]) had passed several courts, you came to the centre, wherein you might behold the constable[34]) himself in his own lodgings, which had windows fronting to each avenue, and ports to sally out[35]) upon all occasions of prey or defence. In this mansion he had for some time dwelt in peace and plenty, without danger to his person by swallows from above, or to his palace by brooms from below; when it was the pleasure of fortune to conduct thither a wandering bee, to whose curiosity a broken pane[36]) in the glass had discovered itself, and in he went; where expatiating awhile, he at last happened to alight upon one of the outward walls of the spider's citadel; which, yielding to the unequal weight, sunk down to the very foundation. Thrice he endeavoured to force his passage, and thrice the centre shook. The spider within, feeling the terrible convulsion, supposed, at first, that nature was approaching to her final dissolution; or else, that Beelzebub, with all his legions, was come to revenge the death of many thousands of his subjects, whom this enemy had slain and devoured. However, he, at length, valiantly resolved to issue forth and meet his fate. Meanwhile the bee had acquitted himself of his toils, and, posted securely at some distance, was employed in cleansing his wings, and disengaging them from the ragged remnants of the cobweb. By this time the spider was adventured out; when, beholding the chasms, the ruins and dilapidations of his fortress, he was very near at his wit's end. He stormed and swore like a madman,

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31) *first*, hier so viel als *extraordinary*, ausserordentlich, merkwürdig. — 32) *turnpike*, Schlagbaum. — 33) *you* bedeutet hier man. — 34) *constable*, Commandantinn. — 35) *to sally out*, einen Ausfall thun. — 36) *pane*, Scheibe. Die Scheibe zum Schiessen heisst *mark*, *white*, die der Sonne *disk*, der Töpfer *potter's wheel*.

and swelled till he was ready to burst. At length, casting his eye upon the bee, and wisely gathering causes from events, (for they knew each other by sight), „*A plague split you*“ [37]) (said he) „*for a giddy* [38]) *son of a w—. Is it you, with a vengeance, „that have made this litter here? could not you look before you, „and be d—n'd? do you think I have nothing else to do, (in the „devil's name), but to mend and repair after your a—?*“ „*Good „words, friend,*“ (said the bee, having now pruned himself, and being disposed to droll) „*I will give you my hand and word to „come near your kennel no more: I was never in such a con- „founded pickle* [39]) *since I was born.*“ „*Sirrah,*“ (replied the spider) „*if it were not for breaking an old custom in our fami- „ly, never to stir abroad against an enemy, I should come and „teach you better manners*“ [40]). „*I pray have patience,*“ said the bee) „*or you will spend your substance; and, for aught „I see you may stand in need of it all towards the repair of your „house.*“ „*Rogue! rogue!*“ (replied the spider); „*yet methinks „you should have more respect to a person, whom all the world „allows to be so much your betters.*“ — „*By my troth,*“ (said the bee) „*the comparison will amount to a very good jest; and „you will do me a favour, to let me know the reasons, that all „the world is pleased to use in so hopeful a dispute.*“ At this, the spider, having swelled himself into the size and posture of a disputant, began his argument in the true spirit of controversy, with a resolution to be heartily scurrilous and angry; to urge on his own reasons without the least regard to the answers or objections of his opponent; and fully pre-determined in his mind against all conviction.

„*Not to disparage myself*“ (said he) „*by the comparison „with such a rascal, what art thou but a vagabond, without „house or home, without stock or inheritance; born to no posses- „sion of your own, but a pair of wings and a drone pipe? Your*

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37) *A plague split you*, d. i. dass dich die schwere Noth, oder dass dich die Pest. — 38) *giddy*, unbesonnen, dumm. — 39) *I was never in such a confounded pickle*, ich war nie in einer solchen abscheulichen Patsche (in einer solchen abscheulichen Noth). — 40) *and teach you better manners*, d. i. und dich bessere Mores (Sitten) lehren.

„livelihood is an universal plunder upon nature; a freebooter over „fields and gardens; and, for the sake of stealing, will rob a „nettle as readily as a violet. Whereas I am a domestic animal, „furnished with a native stock within myself; his large castle „(to shew my improvement in the mathematics) is all built with „my own hands, and the materials extracted altogether out of my „own person.“

„I am glad“ (answered the bee) *„to hear you grant at „least, that I am come honestly by my wings and my voice: for „then, it seems, I am obliged to Heaven alone for my flights „and my music; and Providence would never have bestowed on „me two such gifts, without designing them for the noblest ends. „I visit indeed all the flowers and blossoms of the field and the „garden: but whatever I collect from thence, enriches myself, „without the least injury to their beauty, their smell, or their „taste. Now, for you, and your skill in achitecture, and other „mathematics, I have little to say. In that building of your's, „there might, for aught I know, have been labour and method „enough; but, by woeful experience for us both, it is too plain, „the materials are nought; and I hope you will henceforth take „warning, and consider duration and matter, as well as method „and art. You boast indeed of being obliged to no other crea- „ture, but of drawing and spinning out all from yourself; that „is to say, if we may judge of the liquor in the vessel by what „issues out, you possess a good plentiful store of dirt and poison „in your breast. And though I would by no means lessen or „disparage your genuine stock of either, yet, I doubt, you are „somewhat obliged for an increase of both to a little foreign „assistance. Your inherent portion of dirt does not fail of acqui- „sitions, by sweepings exhaled below; and one insect furnishes „you with a share of poison to destroy another. So that, in „short, the question comes all to this, whether is the nobler being „of the two, that which, by a lazy contemplation of four inches „round, by an overweening pride, which, feeding and engender- „ing on itself, turns all into excrement and venom, producing „nothing at all, but flybane and a cobweb; or that, which, by „an universal range, with long search, much study, true judg- „ment, and distinction of things, brings home honey and wax?“*

This dispute was managed with such eagerness, clamour, and warmth, that the two parties of books in arms below, stood

silent awhile, waiting in suspense what would be the issue, which was not long undetermined; for the bee, grown impatient at so much loss of time, fled straight away to a bed of roses, without looking for a reply; and left the spider, like an orator collected in himself, and just prepared to burst out.

It happened upon this emergency, that Aesop broke silence first. He had been of late most barbarously treated, by a strange effect of the regent's humanity [41]), who had torn off his titlepage, sorely defaced one half of his leaves, and chained him fast among a shelf of Moderns. Where soon discovering how high the quarrel was like to proceed, he tried all his arts, and turned himself to a thousand forms. At length, in the borrowed shape of an ass, the regent mistook him for a Modern; by which means, he had time and opportunity to escape to the Ancients, just when the spider and the bee were entering into their contest; to which he gave his attention with a world of pleasure; and when it was ended, swore in the loudest key, that, in all his life, he had never known two cases so parallel and adapt to each other, as that in the window, and this upon the shelves. „*The disputants*," (said he) „*have admirably managed „the dispute between them, have taken in the full strength of all „that is to be said on both sides, and exhausted the substance „of every argument pro and con. It is but to adjust the rea- „sonings of both to the present quarrel, then to compare and „apply the labours and fruits of each, as the bee has learnedly „deduced them; and we shall find the conclusion fall plain and „close upon the Moderns and us. For pray, gentlemen, was ever „any thing so modern as the spider, in his air, his turns, and his „paradoxes? He argues in the behalf of you his brethren, and „himself, with many boastings of his native stock, and great ge- „nius; that he spins and spits wholly from himself, and scorns to „own any obligation or assistance from without. Then he displays „to you his great skill in architecture, and improvement in the ma- „thematics. To all this, the bee, as an advocate retained by us the „Ancients, thinks fit to answer, that if one may judge of the „great genius or invention of the Moderns, by what they have*

41) Bentley läugnete, dass Aesop ein alter Schriftsteller sei.

„produced, you will hardly have countenance to bear you out in „boasting of either. Erect your schemes with as much method and „skill as you please; yet if the materials be nothing but dirt, spun „out of your own entrails, (the guts or modern brains) the edifice „will conclude at last in a cobweb; the duration of which, like that „of other spiders' webs, may be imputed to their being begotten, „or neglected, or hid in a corner. For any thing else of genuine, „that the Moderns may pretend to, I cannot recollect; unless it be „a large vein of wrangling and satire, much of a nature and sub„stance with the spider's poison; which, however, they pretend to „spit wholly out of themselves, is improved by the same arts, by „feeding upon the insects and vermin of the age."

„As for us the Ancients, we are content with the bee to „pretend to nothing of our own, beyond our wings and our voice; „that is to say, our flights and our language. For the rest, „whatever we have got, has been by infinite labour and search, „and ranging through every corner of nature. The difference „is, that instead of dirt and poison, we have rather chose to fill „our hives[42]*) with honey and wax; thus furnishing mankind with „the two noblest of things, which are sweetness and light."*

It is wonderful to conceive the tumult arisen among the books, upon the close of this long descant of Aesop; both parties took the hint, and heightened their animosities so on a sudden, that they resolved it should come to a battle. The Moderns on their parts were in very warm debates upon the choice of their leaders; and nothing less than the fear impending from their enemies, could have kept them from mutinies upon this occasion. The difference was greatest among the horse, where every private trooper pretended to the chief command, from Tasso and Milton, to Dryden and Withers. The light-horse[43]) were commanded by Cowley[44]) and Despréaux[45]). There came the bowmen under their valient leaders, Des Cartes, Gassendi[46]), and Hobbes; whose strength was such,

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42) *hive*, Bienenstock. — 43) *light-horse*, die leichte Reiterei. — 44) Cowley ist vorzüglich durch seine Oden berühmt. — 45) Despréaux, bekannter unter dem Namen Boileau. — 46) Gassendi, geb. 1592 zu Chartausier in der Provence, gest. 1655.

that they could shoot their arrows beyond the atmosphere, never to fall down again, but turn, like that of Evander[47]), into meteors[48]), or, like the cannon-ball, into stars. Paracelsus brought a squadron of stink-pot-flingers[49]) from the snowy mountains of Rhaetia. There came a vast body of dragoons of different nations, under the leading of Harvey[50]), their great Aga[51]); part armed with scythes, the weapons of death; part with lances and long knives, all steeped in poison; part shot bullets of a most malignant nature, and used white powder, which infallibly killed without report. There came several bodies of heavy-armed foot, all mercenaries, under the ensigns of Guicciardini[52]), Davila[53]), Polydore, Virgil, Buchanan[54]), Mariana[55]), Camden, and others. The engineers were commanded by Regiomontanus and Wilkins. The rest were a confused multitude, led by Scotus, Aquinas[56]), and Bellarmine[57]); of mighty bulk and stature,

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47) Evander, Sohn Neptuns und der Carmenta. Vgl. Virgil Aen. Lib. VIII. — 48) Swift spottet hier über die cartesianischen Wirbel. Im III. Theile seiner *principia philosophiae* will Des Cartes die Bewegung der Weltkörper erklären. Er nimmt deshalb ursprünglich grosse Haufen von Materie an, die aus lauter Kugelschichten bestehen, und sich um einen gemeinsamen Mittelpunkt bewegen, und nennt diese Wirbel. — 49) *stinkpot-flingers*, Stinkkopfschleuderer (bei der Artillerie). — 50) Harvey entdeckte unter Karl I. den Umlauf des Bluts. — 51) *Aga*, ein türkisches Wort (آغا), welches Herr (*dominus*, *herus*) bedeutet. — 52) Guicciardini, geb. 1482 zu Florenz, gest. 1540. — 53) Davila, geb. 1576, gest. 1631, berühmt durch seine *Storia delle guerre civili di Francia*. — 54) Buchanan, berühmt als Staatsmann, schrieb eine Erläuterung über Adam Smith's Werk der Nationalökonomie, in Edinburgh. Vgl. Say's Handbuch der practischen Nationalökonomie, übersetzt von Rüder. Leipzig, 1829. 6 Bde. Vgl. 2r Bd. S. 24. — 55) Mariana, geb. 1537 zu Talavera, gest. 1624 zu Toledo, vorzüglich berühmt durch seine *Historia general de España*. — 56) Thomas von Aquino, geb. 1224 zu Roccasicca in Neapel, gest. 1274, war ein sehr gelehrter Scholastiker. — 57) Bellarminus, gest. 1621, war ein Jesuit, und gab der römischen Kirche ihr Hauptwerk der Polemik gegen die Ketzer.

but without either arms, courage, or discipline. In the last place, came infinite swarms of calones[58]), a disorderly rout, led by L'Estrange; rogues and raggamuffins that follow the camp for nothing but the plunder; all without coats[59]) to cover them.

The army of the Ancients were much fewer in number. Homer led the horse, and Pindar the light-horse; Euclid was chief engineer; Plato and Aristotle commanded the bowmen; Herodotus and Livy the foot; Hippocrates the dragoons; the allies, led by Vossius and Temple, brought up the rear.

All things violently tending to a decisive battle, Fame, who much frequented, and had a large apartment formerly assigned her in the regal library, fled up straight to Jupiter, to whom she delivered a faithful account of all that passed between the two parties below, (for, among the gods, she always tells truth). Jove, in great concern, convokes a council in the milky way. The senate assembled; he declares the occasion of convening them; a bloody battle just impending between two mighty armies of ancient and modern creatures, called books, wherein the celestial interest was but too deeply concerned. Momus[60]), the patron of the Moderns, made an excellent speech[61]) in their favour, which was answered by Pallas, the protectress of the Ancients. The assembly was divided in their affections, when Jupiter commanded the Book of Fate to be laid before him. Immediately were brought by Mercury three large volumes in folio, containing memoirs of all things past, present, and to come[62]). The clasps were silver, double gilt; the covers of celestial Turkey leather, and the paper such as here on earth might almost pass for vellum[63]). Jupiter, having silently

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58) Swift richtet hier seine Satyre und Verachtung gegen alle Arten von lohnsüchtigen Schriftstellern; sie werden *calones*, d. i. Knechte, genannt, weil sie die schlechtesten Schriftsteller sind. — 59) Diese sind ungebundene Brochüren und Hefte. — 60) Momus, ein Sohn der Nacht, ein Tadeler und Spötter. — 61) *to make a speech*, eine Rede halten. — 62) *to come*, d. i. zukünftige Dinge (*things*). — 63) *vellum*, das feine Kalbspergament.

read the decree, would communicate the import to none, but presently shut up the book.

Without the doors [64]) of this assembly, there attended a vast number of light, nimble gods, menial servants to Jupiter. These are his ministering instruments in all affairs below. They travel in a caravan, more or less together, and are fastened to each other like a link of galley-slaves, by a light chain, which passes from them to Jupiter's great toe. And yet in receiving or delivering a message, they may never approach above the lowest step of his throne, where he and they whisper to each other through a long hollow trunk. These deities are called by mortal men, accidents or events; but the gods call them second causes. Jupiter having delivered his message to a certain number of these divinities, they flew immediately down to the pinnacle of the regal library, and consulting a few minutes, entered unseen, and disposed the parties according to their orders.

Meanwhile, Momus, fearing the worst, and calling to mind an ancient prophecy, which bore no very good face to his children the Moderns, bent his flight to the region of a malignant deity, called Criticism. She dwelt on the top of a snowy mountain in Nova Zembla. There Momus found her extended in her den, upon the spoils of numberless volumes half devoured. At her right hand sat Ignorance, her father and husband blind with age; at her left, Pride, her mother, dressing her up in the scraps of paper herself had torn. There was Opinion, her sister, light of foot, hood-winked, and headstrong; yet giddy, and perpetually turning. About her played her children, Noise, and Impudence, Dulness, and Vanity, Positiveness, Pedantry, and Ill-manners. The goddess herself had claws like a cat; her head and ears, and voice, resembled those of an ass; her teeth fallen out before; her eyes turned inward, as if she looked only upon herself; her diet was the overflowing of her own gall; her spleen was so large, as to stand prominent like a dug of the first rate; nor wanted excrescences in form of teats, at which a crew of ugly monsters were greedily sucking; and, what is won-

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64) *without the doors*, draussen vor der Thüre.

derful to conceive, the bulk of spleen increased faster than the sucking could diminish it.

„*Goddess,*“ (said Momus) „*can you sit idly here, while our „devout worshippers, the Moderns, are this minute entering „into a cruel battle, and perhaps, now lying under the swords „of their enemies? Who then hereafter will ever sacrifice, or „build altars to our deinities? Haste therefore to the British „isle, and, if possible, prevent their destruction, while I make „factions among the gods, and gain them over to our party.*“

Momus, having thus delivered himself, staid not for an answer, but left the goddess to her own resentment. Up she rose [65]) in a rage; and, as it is the form upon such occasions, began a soliloquy.

„*It*[66]) *is I*“ (said she) „*who give wisdom to infants and „idiots; by me children grow wiser than their parents; by me „beaux become politicians, and school-boys judges of philosophy; „by me sophisters debate, and conclude upon the depths of „knowledge; and coffee-house wits, instinct by me, can correct „an author's style, and display his minutest errors without un- „derstanding a syllable of his matter or his language; by me „striplings*[67]) *spend their judgment, as they do their estate be- „fore it comes into their hands. It is I who have deposed wit „and knowledge from their empire over poetry, and advanced „myself in their stead. And shall a few upstart Ancients dare „to oppose me? — But, come, my aged parents, and you my „children dear, and thou, my beauteous sister; let us ascend my „chariot, and haste to assist our devout Moderns, who are „now sacrificing to us a hecatomb, as I perceive by that grate- „ful smell which from thence reaches my nostrils.*“

The goddess and her train having mounted the chariot, which was drawn by tame geese, flew over infinite regions, shedding

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65) *up she rose*, statt *she rose up*. — 66) *it* wird in Verbindung mit der dritten Person des Singulars irgend einer Zeitbestimmung von *to be* sehr oft dazu gebraucht, das Subject oder auch irgend einen andern Theil eines Satzes nachdrucksvoll herauszuheben, und mit demselben einen besonderen Satz zu bilden, an den der Rest des ersteren alsdann vermittelst eines *Pronominis relativi* oder der Conjunction *that* geknüpft wird. —

67) *stripling*, Gelbschnabel.

her influence in due places, till, at length, she arrived at her beloved island of Britain. But, in hovering over its metropolis, what blessings did she not let fall upon her seminaries of Gresham and Covent-garden! And now she reached the fatal plain of St. James's Library, at what time the two armies were upon the point to engage; where entering with all her caravan unseen, and landing upon a case of shelves, now desert, but once inhabited by a colony of *virtuosos*, she staid awhile to observe the posture of both armies.

But here the tender cares of a mother began to fill her thoughts and move in her breast. For at the head of a troop of modern bowmen, she cast her eyes upon her son W—tt—n; to whom the fates had assigned a very short thread. W—tt—n, a young hero, whom an unknown father of mortal race begot by stolen embraces with this goddess. He was the darling of his mother, above all her children; and she resolved to go and comfort him. But first, according to the good old custom of deities, she cast about to change her shape; for fear the divinity of her countenance might dazzle his mortal sight, and overcharge the rest of his senses. She therefore gathered up her person into an octavo compass. Her body grew white and arid, and split in pieces with dryness; the thick turned into pasteboard, and the thin into paper; upon which her parents and children artfully strewed a black juice or decoction of gall and soot, in form of letters; her head, and voice, and spleen, kept their primitive form; and that which before was a cover of skin, did still continue so.

In this guise she marched on towards the Moderns, undistinguishable in shape and dress from the divine B—ntl—y, W—tt—n's dearest friend.

„*Brave W—tt—n,*" (said the goddess) „*why do our troops „stand idle here, to spend their present vigour, and opportunity „of the day? Away, let us haste to the generals, and advise to „give the onset*[68]*) immediately.*"

Having spoke thus, she took the ugliest of her monsters, full glutted from her spleen, and flung it invisibly into his mouth;

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68) *to give an onset*, einen Angriff thun oder machen.

which, flying straight up into his head, squeezed out his eyeballs, gave him a distorted look, and half overturned his brain. Then she privately ordered two of her beloved children, Dullness and Ill-manners, closely to attend his person in all encounters. Having thus accoutered him, she vanished in a mist; and the hero perceived it was the goddess, his mother.

The destined hour of fate being now arrived, the fight began; whereof, before I dare adventure to make a particular description, I must, after the example of other authors, petition for a hundred tongues, and mouths, and hands, and pens; which would all be too little to perform so immense a work. Say, goddess, that presidest over history, who it was that first advanced in the field of battle. Paracelsus, at the head of his dragoons, observing Galen in the adverse wing; darted his javelin with a mighty force, which the brave Ancient received upon his shield, the point breaking in the second fold * * * * * * *Hic pauca desunt.* They bore the wounded Aga[69]) on their shields to his chariot. * * * * * *Desunt nonnulla.*

Then Aristotle, observing Bacon[70]) advance with a furious mien, drew his bow to the head, and let fly his arrow; which missed the valiant Modern, and went hissing over his head. But Des Cartes it hit; the steel point quickly found a defect in his head-piece; it pierced the leather and the pasteboard, and went in at his right eye. The torture of the pain whirled the valiant bowman round, till death, like a star of superior influence, drew him into his own vortex. * * * * * * * * * * * * *Ingens hiatus hic in MS.*

When Homer appeared at the head of the cavalry, mounted on a furious horse, with difficulty managed by the rider himself, but which no other mortal durst approach. He rode among the enemy's ranks, and bore down all before him. Say, god-

69) Doctor Harvey; Swift nennt nicht seine Gegner, sondern sagt nur, dass er verwundet wäre. Durch die mit * ausgefüllten Lücken wollte er andere Neuere schonen. — 70) Baco von Verulam, geb. zu London 1561, gest. auf einem Landgute des Grafen von Arundel bei London 1626, beschäftigte sich hauptsächlich mit aristotelisch-scholastischer Philosophie.

dess, whom he slew first, and whom he slew last. First, Gondibert [71]) advanced against him, clad in heavy armour, and mounted on a staid sober gelding [72]), not so famed for his speed, as his docility in kneeling, whenever his rider would mount or alight. He had made a vow to Pallas, that he would never leave the field, till he had spoiled Homer of his armour [73]); madman! who had never once seen the wearer, nor understood his strength. Him Homer overthrew, horse and man, to the ground; there to be trampled and choaked in the dirt. Then, with a long spear, he slew Denham [74]), a stout Modern; who from his father's side derived his lineage from Apollo, but his mother was of mortal race. He fell, and bit the earth [75]). The celestial part Apollo took, and made it a star; but the terrestrial lay wallowing upon the ground. Then Homer slew W—sl—y [76]), with a kick of his horse's heel. He took Perrault by mighty force out of his saddle, then hurled him at Fontenelle [77]); with the same blow dashing out both their brains.

On the left wing of the horse, Virgil appeared in shining armour, completely fitted to his body. He was mounted on a dapple-grey steed [78]); the slowness of whose pace was an effect of the highest mettle and vigour. He cast his eye on the adverse wing, with a desire to find an object worthy of his valour; when, behold, upon a sorrel gelding, of a monstrous size, appeared a foe issuing from among the thickest of the enemy's squadrons: but his speed was less than his noise; for his horse, old and lean, spent the dregs of his strength in a high trot; which, though it made slow advances, yet caused a loud clashing of his armour, terrible to hear. The two cavaliers had now approached

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71) *Gondibert*, ein Heldengedicht von Sir William Davenant. — 72) *gelding*, Wallach. — 73) S. Homer. — 74) Sir John Denham's Gedichte sind sehr ungleich, einige ausserordentlich gut, andere mittelmässig, daher sagten seine Feinde, er wäre nicht der Verfasser des Gedichts *the Cooper's Hill*. — 75) *bit the earth*, biss die Erde, d. h. er starb. — 76) Wesley schrieb das Leben Christi in Versen. — 77) Fontenelle, gest. 1657, ist berühmt durch sein Werk *sur la pluralité des mondes*. — 78) *a dapple-grey steed*, ein apfelgrauer Hengst.

within a throw of a lance; when the stranger desired a parley, and lifting up the vizard of his helmet, a face hardly appeared from within; which, after a pause, was known for that of the renowned Dryden. The brave Ancient suddenly started, as one possessed [79]) with surprize and disappointment together; for the helmet was nine times too large for the head; which appeared situate far in the hinder part, even like the lady in a lobster [80]), or like a mouse under a canopy of state, or like a shrivelled beau from within [81]) the pent-house [82]) of a modern perriwig: and the voice was suited to the visage, sounding weak and remote. Dryden, in a long harangue, soothed up the good Ancient, called him father: and, by a large deduction of genealogies, made it plainly appear that they were nearly related. Then he humbly proposed an exchange of armour, as a lasting mark of hospitality between them. Virgil consented (for the goddess Diffidence came unseen, and cast a mist before his eyes), though his was of gold, and cost a hundred beeves [83]), the other's but of rusty iron. However, this glittering armour became the Modern yet worse than his own. Then they agree to exchange horses; but when it came to the trial, Dryden was afraid, and utterly unable to mount. * * * * * * * * * * * * * * * * *Alter hiatus in MS.*

Lucan appeared upon a fiery horse, of admirable shape, but headstrong, bearing the rider where he list, over the field. He made a mighty slaughter among the enemy's horse; which destruction to stop, Bl—ckm—re, a famous Modern (but one of the mercenaries), strenuously opposed himself; and darted a javelin with a strong hand, which, falling short of its mark, struck deep in the earth. Then Lucan threw a lance; but Aesculapius came unseen and turned off the point. *„Brave „Modern,“* (said Lucan) *„I perceive some god protects you; „for never did my arm so deceive me before. But what mortal „can contend with a god; therefore let us fight no longer, but*

79) *to possess*, erfüllen. — 80) *lobster*, Hummer, Meerkrebs, ironisch: Rothrock. — 81) *from* mit *within* verbunden, bezeichnet ein zusammengesetztes Verhältniss. — 82) *pent-house*, Wetterdach, Schutzdach. — 83) S. Homer.

„present gifts to each other.“ Lucan then bestowed the Modern a pair of spurs, and Bl—ckm—re gave Lucan a bridle. * * * * * * * * * * * * *Pauca desunt.* Creech [84]): but the goddess Dullness took a cloud, formed into the shape of Horace, armed and mounted, and placed it in a flying posture before him. Glad was the cavalier to begin a combat with a flying foe, and pursued the image, threatening loud; till at last it led him to the peaceful bower of his father Ogleby [86]); by whom he was disarmed, and assigned to his repose.

Then Pindar slew—, and —, and Oldham, and —, and Afra [87]) the amazon, light of foot; never advancing in a direct line, but wheeling with incredible agility and force [88]), he made a terrible slaughter among the enemy's light-horse. Him when Cowley observed, his generous heart burnt within him, and he advanced against the fierce Ancient, imitating his address, and pace, and career, as well as the vigour of his horse, and his own skill, would allow. When the two cavaliers had approached within the length of three javelins, first Cowley threw a lance; which missed Pindar, and passing into the enemy's ranks, fell ineffectual to the ground. Then Pindar darted a javelin, so large and weighty, that scarce a dozen cavaliers, as cavaliers are in our degenerate days, could raise it from the ground; yet he threw it with ease, and it went by an unerring hand singing through the air; nor could the Modern

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84) Thomas Creech übersetzte den Lucrez in englische Verse, und da diese Uebersetzung sehr gut aufgenommen wurde, so wagte er sich auch an den Horaz; diese Uebersetzung fiel aber nicht so glücklich aus, und aus Verdruss erhenkte er sich. — 85) *image*, nämlich Horace's. — 86) Ogleby übersetzte den Homer und Virgil. Swift nennt ihn deshalb Creech's Vater, weil er früher als Creech schrieb. Unter der stillen Kammer oder dem stillen Zimmer versteht er das Grab. — 87) Mistress Afra Behn, Verfasserinn mehrerer Lustspiele, Novellen und Gedichte, die aber sehr unbedeutend sind, daher macht Swift dieser Dame das Compliment: *light of foot.* — 88) Swift spielt hier wahrscheinlich auf die schöne Unordnung an, die sich in Pindar's Oden findet.

have avoided present death, if he had not luckily opposed the shield that had been given him by Venus [89]). And now both heroes drew their swords. But the Modern was so aghast [90]) and disordered, that he knew not where he was; his shield dropped from his hands; thrice he fled, and thrice he could not escape. At last he turned, and, lifting up his hands in the posture of a supplicant, „*Godlike Pindar,*“ (said he) „*spare my „life, and possess my horse with these arms, besides the ransom „which my friends will give, when they hear I am alive, and „your prisoner.*“ „*Dog,*“ (said Pindar) „*let your ransom stay „with your friends; but your carcass shall be left for the fowls „of the air, and the beasts of the field.*“ With that, he raised his sword, and with a mighty stroke, cleft the wretched Modern in twain, the sword pursuing the blow; and one half lay panting on the ground, to be trod in pieces by the horses feet, the other half was borne by the frighted steed through the field. This Venus took, and washed it seven times in ambrosia; then struck it thrice with a sprig of amarant: upon which the leather grew round and soft, and the leaves turned into feathers; and being gilded before, continued gilded still; so it became a dove, and she harnessed it to her chariot. * * * * * * * * * * * * * * * *Hiatus in MS.*

Day being far spent, and the numerous forces of the Moderns half inclining to a retreat, there issued forth from a squadron of their heavy armed foot, a captain, whose name was B—ntl—y in person the most deformed of all the Moderns; tall, but without shape or comeliness; large, but without strength or proportion. His armour was patched up of a thousand incoherent pieces; and the sound of it as he marched was loud and dry, like that made by the fall of a sheet of lead, which an Etesian wind [91]) blows suddenly down from the roof of some steeple. His helmet was of old rusty iron, but the vizard was

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89) Swift hat hier nicht ganz Recht, denn Cowley war wohl in Pindarischen Oden noch glücklicher, als in verliebten. — 90) *aghast*, erschrocken, bestürzt. — 91) *Etesian wind* oder *winds* sind die Passatwinde, kühlende Winde, die in den Hundstagen 40 Tage lang wehen.

brass, which, tainted by his breath, corrupted into copperas, nor wanted gall [92]) from the same fountain: so that, whenever provoked [93]) by anger or labour, an atramentous quality of most malignant nature was seen to distil from the lips. In his right hand [94]) he grasped a flail, and (that he might never be unprovided of an offensive weapon) a vessel [95]) full of ordure in his left. Thus completely armed, he advanced with a slow and heavy pace, where the Modern chiefs were holding a consult upon the sum of things; who, as he came onwards, laughed to behold his crooked leg and hump shoulder, which his boot and armour vainly endeavouring to hide, were forced to comply with, and expose. The generals made use of him for his talent and railing; which, kept within government, proved frequently of great service to their cause; but at other times did more mischief than good; for at the least touch of offence, and often without any at all, he would, like a wounded elephant, convert it against his leaders. Such at this juncture was the disposition of B—ntl—y, grieved to see the enemy prevail, and dissatisfied with every body's conduct but his own. He humbly gave the Modern generals to understand, that he conceived, with great submission, they were all a pack of rogues and fools, and sons of w—, and d—n'd cowards, and confounded loggerheads, and illiterate whelps, and nonsensical scoundrels; that if himself had been constituted general, those presumptuous dogs the Ancients would long before this have been beaten out of the field [96]). „*You*," (said he) „*sit here idle! but*

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92) *gall* bedeutet Galle und Gallapfel, in letzterem Sinne ist es hier gebraucht. — 93) *provoked,* erbittert. — 94) Bentley war sehr berühmt und berüchtigt durch seine Flegeleien und Grobheiten. — 95) *vessel,* Geschirr, d. i. ein Nachttopf. — 96) In Homer's Iliade II, 211 ff. heisst es:

Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολώα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τι οἱ εἴσατο γελοΐον Ἀργείοισιν
ἔμμεναι.

„when I or any other valiant Modern kill an enemy, you are „sure to seize the spoil. But I will not march one foot against „the foe, till you all swear to me, that whomsoever I take or „kill, his arms I shall quietly possess.“ B—ntl—y having spoke thus, Scaliger bestowing him a sour look, *„Miscreant „prater,“* (said he) *„eloquent only in thine own eyes, thou rail- „est without wit, or truth, or discretion. The malignity of thy „temper perverteth nature, thy learning makes thee more bar- „barous; thy study of humanity, more inhuman; thy converse „among poets, more grovelling, miry, and dull. All arts of „civilizing others render thee rude and untractable; courts have „taught thee ill manners, and polite conversation has finished thee „a pedant. Besides, a greater coward burdeneth not the army. „But never despond, I pass my word, whatever spoil thou tak- „est, shall certainly be thy own; though I hope that vile carcass „will first become a prey to kites and worms.“*

B—ntl—y durst not reply; but half choaked with spleen and rage, withdrew, in full resolution of performing some great achievement. With him for his aid and companion, he took his beloved W—tt—n; resolving, by policy or surprise, to attempt some neglected quarter of the Ancient's army. They began their march over carcasses of their slaughtered friends; then to the right of their own forces; then wheeled northward, till they came to Aldrovandus's tomb; which they passed on the side of the declining sun. And now they arrived with fear towards the enemy's out guards, looking about, if haply they might spy the quarters of the wounded, or some straggling sleepers, unarmed, and remote from the rest.

As when two mongrel-curs, whom native greediness and domestic want provoke and join in partnership, though fearful, nightly to invade the folds of some rich grasier; they, with tails depressed and lolling tongues, creep soft and slow. Meanwhile, the conscious moon, now in her zenith, on their guilty heads darts perpendicular rays; nor dare they bark, though much provoked, at her refulgent visage, whether seen in puddle by reflexion, or in sphere direct; but one surveys the region round, while the other scours the plain, if haply to discover at distance from the flock, some carcass half devoured, the refuse of gorged wolves, or ominous ravens; so marched this lovely loving pair of friends,

nor with less fear and circumspection; when at a distance they might perceive two shining suits of armour, hanging upon an oak, and the owners not far off in a profound sleep. The two friends drew lots, and the pursuing of this adventure fell to B—ntl—y. On he went, and in his van Confusion and Amaze, while Horror and Affright brought up the rear. As he came near, behold two heroes of the Ancient's army, Phalaris and Aesop, lay fast asleep. B—ntl—y would fain have dispatched them both; and stealing close, aimed his flail at Phalaris's breast. But then the goddess Affright interposing, caught the Modern in her icy arms, and dragged him from the danger she foresaw; for both the dormant heroes happened to turn at the same instant, though soundly sleeping and busy in a dream [97]). For Phalaris was just that minute dreaming, how a most vile poetaster had lampooned him, and how he had got him roaring in his bull; and Aesop dreamed, that as he and the Ancient chiefs were lying on the ground, a wild ass broke loose, ran about trampling and kicking, and dunging in their faces. B—ntl—y leaving the two heroes sleeping, seized on both their armours, and withdrew in quest of his darling W—tt—n.

He in the mean time had wandered long in search of some enterprise, till at length he arrived at a small rivulet that issued from a fountain hard by; called, in the language of mortal men, Helicon. Here he stopped, and parched with thirst, resolved to allay it in this limpid stream. Thrice with profane hands he essayed to raise the water to his lips, and thrice it slipped all through his fingers. Then he stooped prone on his breast; but ere his mouth had kissed the liquid crystal, Apollo came, and in the channel held his shield betwixt the Modern and the fountain, so that he drew up nothing but mud. For although no fountain on earth can compare with the clearness of Helicon, yet there lies at bottom a thick sediment of slime and mud; for so Apollo begged of Jupiter, as a punishment to those who durst attempt to taste it with unhallowed lips, and for a lesson to all, not to draw too deep, or far from the spring.

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97) Dieß bezieht sich auf Homer, der die Träume derer erzählt, die im Schlafe ermordet worden waren.

At the fountain head, W—tt—n discerned two heroes. The one he could not distinguish; but the other was soon known for Temple, general of the allies to the Ancients. His back was turned, and he was employed in drinking large draughts in his helmet, from the fountain, where he had withdrawn himself to rest from the toils of the war. W—tt—n, observing him with quaking knees and trembling hands, spoke thus to himself. *„Oh, that I could kill this destroyer of our army! what renown „should I purchase among the chiefs! But to issue out against him, „man for man, shield against shield, and lance against lance, what „Modern of us dare? for he fights like a god; and Pallas „or Apollo are ever at his elbow. But, Oh, mother*[98])*! if „what fame reports be true, that I am the son of so great a god- „dess, grant me to hit Temple with this lance, that the stroke „may send him to hell, and that I may return in safety and „triumph, laden with his spoils.“* The first part of his prayer the gods granted, at the intercession of his mother and of Momus; but the rest, by a perverse wind, sent from Fate, was scattered in the air. Then W—tt—n grasped his lance, and brandishing it thrice over his head, darted it with all his might; the goddess, his mother, at the same time, adding strength to his arm. Away the lance went hissing, and reached even to the belt of the averted Ancient; upon which, lighty grasing, it fell to the ground. Temple neither felt the weapon touch him, nor heard it fall. And W—tt—n might have escaped to his army, with the honour of having emitted his lance against so great a leader, unrevenged; but Apollo, enraged, that a javelin, flung by the assistance of so foul a goddess, should pollute his fountain, put on the shape of —, and softly came to young Boyle, who then accompanied Temple. He pointed first to the lance, then to the distant Modern that flung it, and commanded the young hero to take immediate revenge. Boyle, clad in a suit of armour which had been given him by all the gods[99]), immediately advanced against the trembling foe, who

98) Er versteht hier seine Mutter Kritik. — 99) Boyle hatte einen Beistand in diesem Streite an dem Dechanten Aldrich, Dr. Alterbury, nachherigem Bischof von Rochester, und andern, wegen ihrer Gelehrsamkeit berühmten Männern in Oxford.

now fled before him. As a young lion in the Libyan plains, or Arabian desert, sent by his aged sire to hunt for prey, or health, or exercise; he scours along, wishing to meet some tyger from the mountains, or a furious boar; if chance a wild ass, with brayings importune, affronts his ear, the generous beast, though loathing to distain his claws with blood so vile, yet much provoked at the offensive noise, which Echo, foolish nymph, like her ill judging sex, repeats much louder, and with more delight than Philomela's song; he vindicates the honour of the forest, and hunts the noisy long-eared animal; so W—tt—n fled, so Boyle pursued. But W—tt—n heavy armed, and slow of foot, began to slack his course; when his lover B—ntl—y appeared, returning laden with the spoils of the two sleeping Ancients. Boyle observed him well, and soon discovering the helmet and shield of Phalaris, his friend, both which he had lately with his own hands new polished and gilded; rage sparkled in his eyes; and leaving his pursuit after W—tt—n, he furiously rushed on against this new approacher. Fain would he be revenged on both; but both now fled different ways. And as a woman in a little house, that gets a painful livelihood by spinning; if chance her geese be scattered over the common, she courses round the plain from side to side, compelling here and there the stragglers to the flock; they cackle loud, and flutter over the champion; so Boyle pursued, so fled this pair of friends. Finding at length their flight was vain, they bravely joined, and drew themselves in phalanx. First, B—ntl—y threw a spear with all his force, hoping to pierce the enemy's breast. But Pallas came unseen, and in the air took off the point, and clapped on one of lead, which, after a dead bang against the enemy's shield, fell blunted to the ground. Then Boyle, observing well his time, took a lance of wondrous length and sharpness; and as this pair of friends compacted stood close side to side, he wheeled him to the right, and with unusual force darted the weapon. B—ntl—y saw his fate approach; and flanking down his arms close to his ribs, hoping to save his body, in went the point, passing through arm and side; nor stopped, or spent its force, till it had also pierced the valiant W—tt—n; who, going to sustain his dying friend, shared his

fate. As when a skilful cook has trussed a brace of woodcocks, he, with iron skewer, pierces the tender sides of both, their legs and wings close pinioned to their ribs; so was this pair of friends transfixed, till down they fell, joined in their lives, joined in their deaths; so closely joined, that Charon would mistake them both for one, and waft them over Styx for half his fare. Farewell, beloved, loving pair; few equals have you left behind; and happy and immortal shall you be, if all my wit and eloquence can make you so.

And now, * * * * * *Desunt cætera.*

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S. 1. Anmerk. 2. lese man Rauhheit.

- 17. — — 28. — — welche sich, statt die sich.

- 26. — — 68. fehlt noch: Vgl. Laurentii Vallae *de falso credita et ementita Constantini Magni donatione*, bei Drakenborch in Livii Op. tom. VII. praef. p. 9., bei Flacius p. 320, 324. Vgl. Reichlin - Meldegg Gesch. des Christenthums. 1. Bd. 1. Abthl. S. 116. Freiburg 1830.

S. 72. Anmerk. 12. fehlt noch zum Schlusse: Vgl. Hufeland's Makrobiotik, oder die Kunst, das menschliche Leben zu verlängern. Berlin 1823. 5. Aufl. S. 11 ff.

S. 84. Anmerk. 42. lese man statt: *when writing*, so viel als etc.

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